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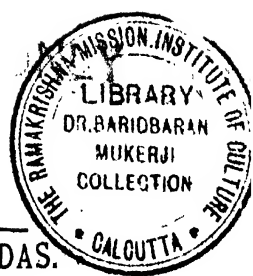








ॐ श्री गुरुभ्यो नमः  
THE



# TERMINOLOGY OF THE VEDAS.

THE question of the origin, nature and eternity of *Shabda*—human articulate and inspired speech—has been a very important question in Sanskrit literature. The highly philosophical character of this question cannot be doubted. The peculiar characteristic, which attracts the attention of every Sanskrit scholar, is the all-pervading nature of the influence it exerts on other departments of human knowledge. It is not only the *Shruti* and the *Vaiyākaranis*, the grammarians, etymologists and philologists of ancient Sanskrit times, that take up this question; but even the acute and subtle philosopher—the last and the best Sanskrit metaphysician—the disciple of the learned Vyasa—the founder of one of the six schools of philosophy—the religious aphorist Jaimini cannot isolate the treatment of this question from the influence of this question. He runs in the very beginning of his *Mīmāṃsā* (sensation) into this question and assigns a very considerable part (proportionately) of his treatise to its elucidation. It is difficult for a reader of modern philology, well-versed in the onomatopœian and other artificial theories of human speech, to perceive the amount of wrangling which such questions give rise to. We have mentioned the position assigned to this question in Sanskrit literature not so much with a view to put an end to all this wrangling, which, perhaps, is unavoidable, but with a view to take up, in a brief way, another and a more practical question involved therein, i. e., the question of the interpretation of Vedic terminology. 36 25

Up to this time all the plans that have been adopted for the interpretation of Vedic terminology have been based on some pre-conceived

notions. The philosophy of the subject requires that these pre-conceived notions should be carefully examined, studied and pruned of the extraneous matter liable to introduce error, ~~whereas new and more rational methods should be sought after and interposed—methods such as may throw further light upon the subject.~~

The examine, then, the various methods that have up to this time been pursued. Briefly speaking, they are three in number, and may, for want of better denomination, be called the Mythological, Anti-quarian and Contemporary methods.

Firstly, the Mythological method. This method interprets the Vedas as myths, as an embodiment of simple natural truths in the imaginative language of religious fiction, as a symbolic representation of the actual in the ideal, as an imbedding of primitive truth in the super-incumbent strata of non-essential show and ceremony. Now, in so far as this concretion of thought in mythological network goes, it assumes a comparatively rude and simple stage of human life and experience. From this basis of a primitive savage state, gradually evolves the ideas of God and religion, which no sooner done than mythic period further argues thus:—In the ruder stages of civilisation, laws of nature are little known and but very little understood, religion plays a most important part in the performance of intellectual functions of man. The slightest semblance, or visage of semblance, is enough to justify the exercise of analogy. The most palpable of the forces of nature impress the human mind, in such a period of rude beginnings of human experience, by motions mainly. The wind blowing, the fire burning, a stone falling, or a fruit dropping, affects the senses essentially as moving. Now, throughout the range of conscious exertion of muscular power, will precedes motion, and, since even the most grotesque experience of a savage in this world assumes this knowledge, it is no great stretch of intellectual power to argue that these natural forces also, to which the sensible motions are due, are endowed with the faculty of will. The personification of the forces of nature be-

ing thus effected, their deification soon follows. The overwhelming potency, the unobstructible might, and often the violence, with which, in the sight of a savage, the forces operate, strike him with terror, awe and reverence. A sense of his own weakness, humility and inferiority creeps over the savage mind, and, what was intellectually personified, becomes emotionally deified. According to this view, the Vedas, undoubtedly books of primitive times, consist of prayers from such an emotional character addressed to the forces of nature including wind and rain—prayers breathing passions of the savage for vengeance or for propitiation—or, in moments of poetic exaltation, hymns simply portraying the simple phenomena of nature in the personified language of mythology.

Whilst deductive psychology affords these data, right or wrong as they may be, comparative philology and comparative mythology considerably support these views. A comparison of the mythologies of various countries shows that the working of human intellect is analogous, that this process of mythification is not only everywhere universal, but coincident. The Scandinavian, Greek and Indian mythologies have no clear line of demarcation, save the accidental one of variation due to climatic effects. Comparative philology not only shows the universality and coincidence of these phenomena, but traces phonetic identity in the linguistic garb with which these phenomena are clothed.

The evidence from these three sources—*comparative philology*, *deductive psychology* and *comparative mythology*—is indeed very great; and we have stated the nature of this method and the evidence upon which its validity depends at much greater length than the short space at our disposal could allow us, so that, for fairness' sake at least, the value and merits of this method may not be under-rated.

The results of comparative philology and comparative mythology need not be denied. They are the starting-points in our discussion, the assumed axioms in the present subject. The *causæ belli*, the debatable

land lies beyond them, in fact, below them. They are the facts—recognized matters of truth. How are they to be explained? And like explanations of all other things, here too, there may be alternative explanations, rival hypotheses, parallel theories to confront the same facts and phenomena. That mythologies of various countries are similar, may be explained as much on the hypothesis that laws of psychological development are everywhere the same, as on the hypothesis that they are all derived from a common parental system of mythology or religion. Phonetic similarities, apart from their doubtful and frequently whimsical character, may analogously be traced to the operation of analogous organs and phonetic laws, or to a common parent language from which all the others are derived. Nor can these methods have any further claims to settle the dispute between these rival theories. As methods, they can only discover mythic or phonetic similarities or affinities, but cannot explain them. Even if we leave out of consideration the alternative character of the conclusion arrived at, the explanations possess, considered from the standpoint of inductive validity, a very low specific value. We seek the explanation not from a fact already known to exist—we only inferentially assume a fact to have existed—first we are at the same time assuming the validity of our evidence. The assumed fact, from which the desired explanation is sought, is not inferred from any independent evidence, but is itself a link in the self-returning series of concatenated facts. Further, the growth of mythology is deductively inferred from some psychological data. It might as easily have been inferred as a degenerate, crippled, and then stitched and glossed remnant of a purer and truer religion. An author has well spoken of the degeneracy of things including doctrines pre-eminently, if left alone. Nor is this fact in any way an obscure one to the student of the history of church dogmas and opinions. Who does not know of religious practices primarily designed to meet certain real wants, degenerating, after a lapse of time on the cessation of those wants, into mere ceremonies and customs which are regarded, not as accidents, but as essentials? Mythologies, as well as mythic

practices, then, may arise either as products of human imagination working under subdued intellect and petrified reason, or, as an outgrowth of a distorted remnant of a purer and truer form of religion.

There is not one hypothesis in connection with this subject that has not a counter-hypothesis, not one theory whose claims are not met with by a rival theory. Independently of the vague character of these hypotheses—the philological and mythological ones—the uncertainty of the conclusions deduced from them cannot be lost sight of. Like the conclusions arrived at by Mr. Pocock in his ‘India in Greece,’ wherein he traces the origin of all Greek geographical names to Sanskrit Indian names, and whereby he infers the colonization of Greece by the Indians, the conclusions arrived at according to the ‘aforesaid hypothesis constitute one full chain of circular reasonings continually returning into themselves.’ Admitting the cognate relation that exists between the Greek and Sanskrit languages it must follow that Greek names of localities must bear a remote and far-fetched, as contrasted with a direct and palpable, identity to Indian names of localities. The colonization of Greece by the Indians is not the just conclusion to be drawn from the specific topographical relations, which Mr. Pocock has traced, independently of the common origin of Greek and Sanskrit languages. The identity of Greek and Sanskrit stock is a *gone* formula which cannot be any further proved by such specific connections. The fact of the identity of several systems of mythologies and languages also leads to a distinct general proposition—the uniformity of human nature. Beyond the value of this general proposition, the specific mythological and philological facts have no independent value. Their value is subsumed in the general proposition. These particular propositions when right, *cannot add* to the value of the general proposition which they go to form, but, when wrong, they *can materially vitiate* the truth of the general proposition. A conclusion based upon the legitimacy of a *general* order of nature, or a *universal law*, can derive no real independent logical strength from the enumeration of particular instances of such order or law, all similar in kind.

All the remarks that have been made above, may in one sense be considered to bear upon the question of comparative mythology in general, as having no distinct, individualized influence on the terminology of the Vedas. There is one other point, however, which comes directly into contact with the mythological theory as concerned with the terminology of the Vedas. Mythology, as already remarked, is the symbolization of human thought in the concrete. The contrast, therefore, of mythology with the abstract is the widest and the most thoroughgoing.

Philosophy, as analysed by Herbert Spencer, has for its object the elucidation of *ultimate* truths or laws. These truths, in so far as ultimate, must be the *most general*. The wider the group of individual facts that a law covers, or the greater the distance of the ultimate law from the minute sub-laws covering a very limited and primary area, the more abstract and the less concrete does its expression become. Philosophy and mythology, therefore, stand contrasted—completely contrasted to one another in this respect. Philosophy is abstract, expressed in general terms and ultimate formula; mythology is concrete, expressed in gross material terms representing primary objects and phases of objects. It therefore is so completely subversive of the value of the mythological method as the existence of philosophy and philosophic ideas in the Vedas. That the Vedas are books of philosophy and not of mythology must not be admitted merely because a well-known professor and scholar of Sanskrit acknowledges that the germ of human thought and reason lies in the Vedas, whereas, according to him, its culmination lies in the philosophy of Kant, but on other and more trustworthy bases and authorities. The growth of philosophy in Sanskrit literature is earlier than the growth of mythology. The Upanishads and the Darshanās, which are professedly books of philosophy and confessedly nearer to the Vedas, chronologically preceded, and not followed, the Pūrāṇas, the embodiment of mythological literature of India. It was philosophy that was evolved from the Vedas

and not mythology. In the history of Indian literature, at least, it is not mythology that gives birth to philosophy, but philosophy that precedes mythology. How far mythology may rise as an out-growth and a distorted remnant of a purer and truer form of religion or philosophy, might perhaps now have been rendered more evident. Now the six schools of philosophy are, all of them, based on the Vedas, and support themselves by direct quotations from the Vedas. Not only, then, has philosophy been evolved from the Vedas, but substantially drawn out as philosophy and subsequently developed as systems of philosophy. There is one, and only one objection that can be raised against the above views. It is asserted that the different portions of the Vedas belong to different epochs, for, whilst some portions are mythological, others are decidedly philosophical. We would not here say what is already well-known, that, however it may be, not one line of the Vedas is later than the Darshanas or the Upanishads, not to speak of the Púrānas. Howsoever greatly wide apart may be the epochs assigned to the various portions of the Vedas, no stretch of artificial reasoning can make them coincide with the Puranic period. Independently of these considerations, which are important however, the very assignment of different epochs to the Vedas proves the insufficiency and partial character of the mythological system. The truth of the mythological system is in the isolations of the portions of the Vedas. It is not the Vedas as a whole that furnish an illustration of this method, but in part. But what reason have we to isolate these portions or to split up the homogeneous mass into two? Simply this, that they belong to two distinct epochs. Now the assertion that the portions belong to two distinct epochs, is itself grounded upon the insufficiency of the mythological method. If they could interpret the whole of the Vedas by the one mythological method, there could be no need of separating them. This they could not, and therefore the isolation. The justification of the partial character of the mythological method depending upon the correctness of the assignment of the various epochs, such assignment has no authority save the insufficiency of the mythological



method. Thus, then, is the partial character of the mythological method unconsciously regarded as self-sufficient. The first method, then, out of the three enumerated in the beginning of this subject, considered independently, proves insufficient; considered in conjunction with philology, fares no better; and lastly, fails in contrast with the philosophic character of the Vedas. We will now consider the second method.

One of the most successful methods of unravelling ancient literary records is the antiquarian or the historical method. It consists in approximating, in so far as possible for the interpretation and explanation of the records in hand, to the books and general literature of the period to which they belong. For the obvious reason that direct evidence is always to be preferred to second-hand information, this method is next in value to none, but to the direct evidence of the senses. Now, in so far as in historical research, where the study of the past epoch is concerned, one has inevitably to fall for information on the literature and historical record of the period with which he is concerned, an examination of the conditions which render such evidence valid and a labour on it no unfruitful task, is essential to establish the canons of historical research. The veracity of our knowledge of past events depends upon two factors on this method; firstly, on the faithfulness of the records we obtain of the event or events of the period; and secondly, on the faithfulness of our interpretation of the records. We would forego an analysis of the first factor as this factor is amenable, for the estimation of its evidence, to laws which do not come within the compass of our subject. The interpretation of the records is what directly concerns us.

The excellence of the historical or the antiquarian method lies in the fact that it renders our interpretation of past records less liable to error. And the reason may be thus explained. Language, like all other things that live or are of organised growth, is subject to constant variations, to variations depending partly on the laws of development of phonetic organs, partly on external circumstances of fusion and intro-

duction of foreign languages, and partly on the laws of the evolution of human thought itself. Owing to this and many other causes, all living languages are daily undergoing changes, which accumulate and appear after a sufficiently long interval to have created very different though cognate languages. Any thing, thought or philosophic system that is invested with linguistic garb, therefore, requires for its correct interpretation that the laws which govern those linguistic variations and the variations of the sense of words should be carefully studied. Otherwise, our interpretation would suffer for misconception and anachronism. To take a concrete example, let us consider the case of the Roman Republic. In the time of the Roman Republic, when public press was unknown, newspapers unheard of, locomotive engines undreamt, and other means that engender or facilitate the communication of indelible impression of human thought or reason, unthought of, and when Forum was the only place of resort for all audience, and oratory had a totally different meaning from that of modern times, the Senate signified a different institution from what it now is; Republic or democracy of the people—the people then existing—was what would be to us something like oligarchy, though very different from it in many essential features. Now a reader studying the literature of the period corresponding to the Roman Republic would find his information of that period incommensurate with facts, if on account of his being unguided in his studies the words Democracy, Republic, and the like, were to call forth before his mind what they now signify. Such a knowledge would be inconsistent with itself, a medley of two epochs, and would be such as, on critical examination, would be termed sheer nonsense.

The applications of this method in the domain of history are, beyond doubt, various and most important. But not the less important are its applications in the fixing of the dates, or the succession of periods, of the Puranas, the Darshanas, the Upanishads, Manu, the Rāmāyana, the Mahābhārata, and so on. Various professors have

fruitlessly tried to fix dates of these writings by searching in them, in most cases in vain, for any well established consistent historical facts. But far more important in the fixing of these dates is the knowledge of historical evolution of Sanskrit literature. The Sanskrit of the Puranas is so different from the Sanskrit of the Mahabharata, and that of the Darshanas, which again is so different from that of the Upanishads, that a clear line of demarcation in each case is easily laid down. The one cannot be confounded with the other.

It is a matter of great surprise and wonder that in the case of the Vedas the method, whose merits are so evident and obvious, and which is so well recognised in the domain of history, should not have been applied, or so loosely and carelessly applied, as to render modern interpretations of the Vedas by some very well-known professors of Sanskrit simply unintelligible and absurd.

In the case of the Vedas the learned professors of Sanskrit, whose versions of the Vedas are so extant, have all derived their inspirations from the commentaries on the Vedas by Mahidhara, Ravana and Sayana, writers of a period decidedly very much later than that of the Vedas, and only well coinciding with our own time. These writers themselves were as much ignorant of the terminology of the Vedas, as we are. Their interpretations of Vedic terms, according to their meanings extant in their own times, were as wrong as would be those of words like democracy in our studies concerning ancient Rome. Mahidhara and Sayana fare in no way better than ourselves. It seems astonishing that in adopting the interpretation of the Vedas by Sayana and Ravana, our modern professors of Sanskrit should have forgotten the invaluable maxim that the nearer we approximate to the literature of the period to which the Vedas belong for their interpretation, the greater would be our chances of the interpretation being more probable and more correct. According to the date assigned by these professors to the Vedas, their interpretation of the Vedas would be based on the literature of a period so

heterogeneous to the times and spirit of the Vedas as to give rise to nothing but confusion and error.

To the view of any impartial reader, who has studied the investigation of Goldstücker on this point, the whole fabric of dates crumbles to dust, and the whole system of modern recognized chronology is easily upset. According to the best [and they are, as a matter of fact, the worst] authorities on the subject, no writings of date anterior to five or six thousand years before Christ seem to have existed. The whole world seems to have been circumscribed within 8,000 years. The whole region of the intellectual activity of man seems to have been focussed in the 6,000 years before Christ.

Irrespective of these views let us come directly to the subject of the Vedas. The Shatapatha and the Nirukta are confessedly books of much anterior date to the commentaries of Sayana, Ravana and Mahidhara. We should rather resort to them and the Upanishads than to the times of Puranas, of Ravana and of Mahidhara, for the interpretation of the Vedas.

The Upanishads inculcate monotheism. Where, in the Upanishads or the Shatapatha, do Indra, Mitra, and Varuna signify the deities and not the Deity? The Nirukta even lays down explicit rules on the terminology of the Vedas which are as yet quite unheeded by the modern professors.

The Niruktakara in the very beginning of his book forcibly inculcates that the terms used in the Vedas are *Yaugika* (possessing derived meaning) as contrasted with *Rārhis* (terms having conventional, arbitrary or concrete meaning). We will on some future occasion quote at full length from the Nirukta, and render a better exposition of the doctrine. Here, however, we have simply said what the main assertion of the Nirukta is. This assertion is supported by the Mahabhashya and other older books on the subject, including Sangraha.

If the main line pursued in discussing the question of the Terminology of the Vedas be correct, the conclusion we have arrived at leads to the following inquiry :—

What is the opinion of ancient Vedic scholars on the subject? Are the authors of the Nirukta, the Nighantu, the Mahabhashya, and the Sangraha, and other old commentators at one with the modern commentators, i. e., Ravana, Sayana, Mahidhara, and others who have of late followed the same line; or are they at variance with the modern writers? That, if they differ, reliance must be placed upon old commentators, the preceding remarks would have made clear. Let us then examine the views of ancient writers on this subject.

Speaking broadly, then, three classes of words are used in the Sanskrit language; the *yaugika*, the *rūhi* and the *yoga-rūhi* words. A *yaugika* word is one that has a *derivative* meaning, that is, one that only signifies the meaning of its root together with the modifications effected by the affixes. In fact, the structural elements, out of which the word is compounded, afford the whole and the only clue to the true signification of the word. These being known, no other element is needed to complete its sense. Speaking in the language of modern logic, the word is all *connotation*, and by virtue of its connotation it determines also its denotation. A *rūhi* word is the name of a definite concrete object, or answers to a definite concrete technical sense, not by virtue of any of its connotations but by virtue merely of an arbitrary principle. In the case of a *yaugika* word, we arrive at the name of an object by what may be called the process of generalisation. We see, taste, touch, smell, and operate upon the object by the multifarious means man possesses of investigating properties of sensible objects; we compare the sensible impressions it yields with sensible impressions already retained in our minds and constituting our past knowledge; we detect similarities between the two, and thus get a *general* or a *generic* conception. To this generic conception we give an *appropriate*

name by *synthetically* arriving at it from a *root*, a primitive idea or ideas. The word, therefore, thus ultimately formed, embodies the whole history of the intellectual activity of man. In the case of a *rúrhi* word, the process is far different. We do not generalise. Nor is, therefore, any synthesis required there. We only roughly discriminate one object or class of objects from other objects, and *arbitrarily* place a phonetic *postmark*, as it were, upon it. An individual, to roughly discriminate him from others, is arbitrarily called John, another, Jones; so an object is arbitrarily denominated *Khatva*, another *Mála*, and so on. Here, we only discriminatively specify the object we are naming, without coming into general contact with it.

A third class of words, *yoga-rúrhi*, is one in which two words are synthetically combined into a compound, denoting a third object by virtue of the combination of these two words. Such words express any relation, or interaction of phenomena. The *Kamala* stands, for instance, in the relation of the *born to mud*, the *bearer*; hence *kamala* is denominated as *pankaja*, (*panka*, the mud, and *ja* signifying to bear).

Now the author of the *Mahabhashya* maintains that the Vedic terminology is all *yaugika*.

“*Nāma cha dhatujamāha Nirukte vyakarane Shakatasya cha tōṭam.*”  
 “*Naigama rúrhi bhavam hi susadhu.*”—*Mahabhashya*, Chap. iii., Sect. iii., Aph. i. which means :—

Etymologically speaking, there are three classes of words, the *yaugika*, the *rúrhi* and the *yoga-rúrhi*. But the authors of the *Niruktas*, Yaska and others; and *Shakatayana*, among the grammarians, believe all the words to be derived from *dhátus*, that is, believe them to be *yaugikas* and *yoga-rúrhis*, *Panini* and others believe them to be *rúrhis* also. But all the *Rishis* and *Munis*, ancient authors and commentators, without exception, regard Vedic terms to be *yaugikas* and *yoga-rúrhis* only; and the *laukika* terms to be *rúrhis* also.

The above is a clear and definite statement of the Mahabhashya to the effect that the Vedic terms are all *yaugikas*. It is not difficult to prove by numerous and long quotations from Nirukta, Sangraha and other older writings, that all of them agree as to the nature of the Vedic terms.

Without going, then, into the details of this subject, it may be assumed that the Vedic writers of older epochs do not agree with those of modern times.

It is a strange thing to find our modern professors of Sanskrit, well-versed philologists, and professed antiquarians so forcibly asserting the value of the "Antiquarian Method," and yet blundering at the very outset of this momentous question.

After the remarks we have made, it is not surprising to find that our modern scholars should think of finding mythological data in the Vedas, or of having come across the facts of ruder bronze age, or *golden* age, in that book of barbaric hymns.

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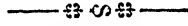
**DEDICATED**  
TO  
**THE MEMORY**  
OF  
**THE ONLY VEDIC SCHOLAR**  
OF HIS TIME,  
**SWAMI DAYANAND SARASWATI,**  
BY  
**HIS SINCERE AND DEVOTED**  
**ADMIRER, THE AUTHOR,**

LAHORE : }  
1st June 1888. } . GURU DATTA VIDYARTHI.

# THE TERMINOLOGY OF THE VEDAS\*

AND

## European Scholars.



With us, the question of the terminology of the Vedas is of the highest importance, for, upon its decision will depend the verdict to be passed by the future world respecting the great controversy to rage between the East and the West concerning the supremacy of the Vedic Philosophy. And even now, the determination of this question involves issues of great value. For, if the Vedic philosophy be true, the interpretations of the Vedas, as given at present by Professor Max Müller and other European scholars must not only be regarded as imperfect, defective and incomplete, but as altogether false. Nay, in the light of true reason and sound scholarship, we are forced to admit their entire ignorance of the very rudiments of Vedic language and philosophy. We are not alone in the opinion we hold. Says Schopenhauer—

“I add to this the impression which the translations of Sanskrit works by European scholars, with very few exceptions, produce on my mind. I cannot resist a certain suspicion that our Sanskrit scholars do not understand their text much better than the higher class of school boys their Greek or Latin.”

It will be well to note here the opinion of Swami Dayanand Saraswati, the most profound scholar of Sanskrit of his age, on the subject. He says, “The impression that the Germans are the best Sanskrit scholars, and that no one has read so much of Sanskrit as Professor Max Müller, is altogether unfounded. Yes, in a land where lofty trees never grow, even *ricinus communis* or the castor-oil plant may be called an oak. The study of Sanskrit being altogether out of question in Europe the Germans and Professor Max Müller may there have come to be regarded as highest authorities. . . .

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\* A paper of this name was submitted to the public by the writer early in 1888, but it was necessarily brief and incomplete. It has now been thought advisable to give to the same thoughts and principles a new garb, more suited to the requirements of the reading public of the present day, to amplify the same truths by interesting illustrations, and to supplement them by others that are necessary to complete the treatment of the subject.



I came to learn from a letter of a principal of some German University, that even men learned enough to interpret a Sanskrit letter are rare in Germany. I have also made it plain from the study of M<sup>d</sup>. Müller's 'History of Sanskrit Literature' and his comments on some *mantras* of the Veda, that Professor Max Müller has been able only to scribble out something by the help of the so-called *tikas*, or paraphrases of the Vedas, current in India."\*

It is this want of Vedic scholarship among European scholars, this utter ignorance of Vedic language and philosophy that is the cause of so much misimpression and prejudice even in our own country. We are, indeed, so often authoritatively told by our fellow-brethren who have received the highest English education but are themselves entirely ignorant of Sanskrit, that the Vedas are books that teach idol-worship or element worship, that they contain no philosophical, moral or scientific truths of any great consequence unless they be the commonest truisms of the kitchen. It is therefore a matter of greatest concern to learn to attach proper value to the interpretations of these European scholars. We propose, therefore, to present a rough outline of those general principles according to which Vedic terms should be interpreted, but which European scholars entirely ignore; and hence much of the misinterpretation that has grown up.

In the discussion of philosophical subjects, pre-conceived notions are the worst enemies to encounter. They not only prejudicially bias the mind, but also take away that truthfulness and honest integrity from the soul, which alone are compatible with the righteous pursuit and discernment of TRUTH. In the treatment of a question, such as the estimation of the value of system of philosophy or religion, extreme sobriety and impartiality of the mind are required. Nor is it to be supposed that a religious or philosophical system can be at once mastered by a mere acquaintance with grammar and language. It is necessary that the mind should, by an adequate previous discipline, be raised to an exalted mental condition, before the recondite and invisible

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\* Sattyartha Prakasha, 3rd Edition, page 278.

truths of Man and Nature can be comprehended by man. So is it with Vedic philosophy. One must be a complete master of the science of cosmology, the science of language, the science of etymology, the science of morals, the science of poetry, and the sciences of geology and astronomy;\* he must be well versed in the philosophy of *dharma*, the philosophy of characteristics, the doctrines of logic or the science of evidence, the philosophy of essential existences, the philosophy of *yoga*, and the philosophy of *vedanta* ;† he must be a master of all these and much more, before he can lay claims to a rational interpretation of the Vedas.

Such, then, should be our Vedic scholars—thorough adepts in science and philosophy, unprejudiced and impartial judges and seekers after truth. But if impartiality be supplanted by prejudice, science and philosophy by quasi-knowledge and superstition, and integrity by motive, whereas predetermination takes the place of honest inquiry, TRUTH is either disguised or altogether suppressed.

Speaking of the religion of the *Upanishats* and the Bible, says Schopenhauer, who has ‘washed himself clean of all early-engrafted Jewish superstitions, and of all philosophy that cringes before these superstitions’ :—

“In India, our religion (Bible) will now and never strike root; the primitive wisdom of the human race will never be pushed aside by the events of Galilee.‡ On the contrary, Indian wisdom will flow back upon Europe, and produce a thorough change in our knowing and thinking.”

Let us now see what Professor Max Müller has to say against the remarks of this unprejudiced, impartial philosopher. He says :—

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\* These are the well-known six Vedangas :—1. Shiksha, 2. Vyakarana, 3. Nirukta, 4. Kalpa, 5. Chhanda, and 6. Jyotisha.

† These are the well-known six Upangus or Darshanas :—1. Pūrva Mimansa, 2. Vaisheshika, 3. Nyaya, 4. Sankhya, 5. Yoga, and 6. Vedanta.

‡ It is well-known how the astronomical and geographical discoveries of Galileo, and his telescope were forced upon the world in spite of the prisons and death-racks of the so-called Christians.

"Here again, the great philosopher seems to me to have allowed himself to be carried away too far by his enthusiasm for the less known. He is blind to the *dark side of the Upanishat*; and he wilfully shuts his eyes against the bright rays of eternal truths in the Gospel, which even Ram Mohan Roy was quick enough to perceive, behind the legends and clouds of tradition that gather so quickly round the sunrise of every religion."

With the view that the Christianity of Max Müller may be set forth more clearly before the reader, we quote the following from his *History of Ancient Sanskrit Literature*, p. 31, 32. Says Max Müller:—

"But if India has no place in the political history of the world, it certainly has a right to claim its place in the intellectual history of mankind. The less the Indian nation has taken part in the political struggles of the world and expended its energies in the exploits of war and the formation of empire, the more it has fitted itself and concentrated all its powers for the fulfillment of the important mission reserved to it in the history of the East. History seems to teach that the whole human race required a gradual education before, in the fulness of time, it could be admitted to the truths of Christianity. All the fallacies of human reason had to be exhausted, before the light of a higher truth could meet with ready acceptance. The ancient religions of the world were but the milk of nature, which was in due time to be succeeded by the bread of life. After the primeval physiolatry, which was common to all members of the Aryan family, had, in the hands of a wily priesthood, been changed into an empty idolatry, the Indians alone, of all the Aryan nations, produced a new form of religion, which has well been called subjective, as opposed to the more objective worship of nature. That religion, the religion of Buddha, has spread far beyond the limits of the Aryan world, and to our limited vision, it may seem to have retarded the advent of Christianity among a large portion of the human race. But, in the sight of Him with whom a thousand years are but as one day, that religion, like all the ancient religions of the world, may have but served to prepare the way of Christ by helping through its very errors, to strengthen and to deepen the ineradicable yearning of the human heart after the truths of God."

Is not this Christian prejudice? Nor is this with Max Müller alone. Even more strongly does this remark hold good of Monier Williams, whose very object in writing the book known as "*Indian Wisdom*," is to caricature the Vedic religion, which he calls by the name of "*Brahmanism*," and to hoist up Christianity by the meritorious process of deliberate contrasts. Writes Monier Williams:—

"It is one of the aims, then, of the following pages to indicate the points of contrast between Christianity and the three chief *false religions* of the world, as they are thus represented in India." (Monier William's *Indian Wisdom*, Introduction, p. 36.)

Speaking of Christianity and its claims 'as supernaturally communicated by the common Father of mankind for the good of all His creatures,' he says :—

"Christianity asserts that it effects its aim through nothing short of an entire change of the whole man, and a complete renovation of his nature. The means by which this renovation is effected may be described as a kind of *mutual transfer* or *substitution*, leading to a reciprocal interchange and co-operation between God and man's nature acting upon each other. Man—the Bible affirms—was created in the image of God, but his nature became corrupt through a taint, derived from the fall of the first representative man and parent of the human race, which taint could only be removed by a vicarious death.

"Hence, the second representative man—Christ—whose nature was divine and taintless, voluntarily underwent a sinner's death, that the taint of the old corrupted nature transferred to him might die also. But this is not all. The great central truth of our religion lies not so much in the fact of Christ's death as in the fact of His *continued life*. (Rom. viii. 34). The first fact is that He of His own free-will died ; but the second and more important fact is that He rose again and lives eternally, that He may bestow life for death and a participation in His own divine nature in place of the taint which He has removed.

"This, then, is the reciprocal exchange which marks Christianity and distinguishes it from all other religions—an exchange between the personal man descended from a corrupt parent, and the personal God made man and becoming our second parent. We are separated from a rotten root, and are grafted into a living one. We part with the corrupt will, depraved moral sense, and perverted judgment inherited from the first Adam, and draw re-creative force—renovated wills, fresh springs of wisdom, righteousness, and knowledge—from the ever-living divine stem of the second Adam, to which, by a simple act of faith, we are united. In this manner is the grand object of Christianity effected. Other religions have their doctrines and precepts of morality, which, if carefully detached from much that is bad and worthless, may even vie with those of Christianity. But Christianity has, besides all these, what other religions have not—a personal God, ever living to supply the free grace or regenerating spirit by which human nature is re-created and again made Godlike, and through which man, becoming once again 'pure in heart,' and still preserving his own will, self-consciousness and personality, is fitted to have access to God the Father, and dwell in His presence for ever." (Monier William's *Indian Wisdom*, Introduction, p. 40, 41.)

Again, speaking of "Brahmanism," he says :—

"As to Brahmanism, we must in fairness allow that according to its more fully developed system, the aim of union with God is held to be effected by faith in an apparently personal God, as well as by works and by knowledge. And here some of the lines of Brahmanic thought seem to intersect those of Christianity. But the apparent personality of the various Hindu gods melts away, on closer scrutiny, into a vague spiritual essence. It is true that God becomes man and interposes for the good of men, causing a seeming combination of the human and divine—and an apparent interchange of action and even loving sympathy between the Creator and His creatures. But can there be any real interaction or co-operation between divine and human personalities when all personal manifestations of the Supreme Being—gods as well as men—ultimately merge in the Oneness of the Infinite, and nothing remains permanently distinct from Him? It must be admitted that most remarkable language is used of Krishna, (Vishnu), a supposed form of the Supreme, as the source of all life and energy (see pp. 144—148. and see also pp. 456, 457) ; but, if identified with the One God, he can only, according to the Hindu theory, be the source of life in the sense of giving out life to re-absorb it into himself. If, on the other hand, he is held to be only an incarnation or manifestation of the Supreme Being in human form, then, by a cardinal dogma of Brahmanism, so far from being a channel of life, his own life must be derived from a higher source into which it must finally be merged, while his claim to divinity can only be due to his possessing less of individuality, as distinct from God, than inferior creatures." (Monier William's *Indian Wisdom*, Introduction, p. 44, 45.)

And lastly, in conclusion, he says :—

"It is refreshing to turn from such unsatisfying systems, however interspersed with wise and even sublime sentiments, to the living energizing Christianity of European nations, however lamentably fallen from its true standard, or however disgraced by the inconsistencies and shortcomings of nominal adherents—possessors of its name and form without its power."

"In conclusion, let me note one other point which of itself stamps our religion as the only system adapted to the requirements of the whole human race—the only message of salvation intended by God to be gradually pressed upon the acceptance of all His intelligent creatures." (Monier William's *Indian Wisdom*, Introduction, p. 45.)

It is clear, then, that Professor Monier Williams is labouring under hard Christian prejudices, and cannot be viewed in any way as an unprejudiced, impartial student of the Vedas. No wonder then, if modern sophisticated philology, propped by the entire ignorance of the laws of interpretations of Vedic terms, and fed by the prejudices of

Christian superstitions, should raise its head against Vedic philosophy, and gain audience among European Christian nations or deluded ignorant natives of India who possess the high merit of being innocent of any knowledge of Sanskrit language or literature.

But now to the subject. The first canon for the interpretation of Vedic terms, which is laid down by Yaska, the author of Nirukta, is, that the Vedic terms are all *yaugika*.\* The fourth section of the first chapter of Nirukta opens with a discussion of this very subject, in which Yaska, Gargya, Shakatayana and all other Grammarians and Etymologists unanimously maintain that Vedic terms are all *yaugika*. But Yaska and Shakatayana also maintain that *rurhi*† terms are also *yaugika* inasmuch as they were originally framed from the roots; whereas Gargya maintains that only the *rurhi* terms are not *yaugika*. The section concludes with a refutation of the opinion of Gargya, establishing it as true that all terms whether Vedic or *rurhi* are *yaugika*. It is on this authority of Nirukta that Patanjali expresses, in his Mahabhashya, Chap. III. Sect. iii. Aph. I, the same opinion, and distinguishes the Vedic terms from *rurhi* terms by the designation of *naigama*. Says Patanjali,—“नाम च घातुजमाह निरुक्ते व्याकरणे शकटस्य चतोकम्” and a line before this,—“नैगम रुटिभवं हि सुसाधु.”

The sense of all this is, that all the *Rishis* and *Munis*, ancient authors and commentators without exception, regard all Vedic terms to be *yaugika*, whereas some *laukika* terms are regarded by some as *rurhi* also.

\* A *yaugika* term is one that has a derivative meaning, that is, one that only signifies the meaning of its root together with the modifications effected by the affixes. In fact, the structural elements, out of which the word is compounded, afford the whole and the only clue to the true signification of the word. The word is purely connotative.

† A *rurhi* term is the name of a definite concrete object, where the connotation of the word (as structurally determined) gives no clue to the object denoted by the word. Hence, ordinarily, it is a word of arbitrary significance.

This principle the European scholars have entirely ignored, and hence have flooded their interpretations of the Vedas with forged or borrowed tales of mythology, with stories and anecdotes of historical or pre-historic personages. Thus, according to Dr. Muir,\* the following historical personages are mentioned in the Rig Veda, viz.—the *Rish* Kanvas, in i. 47. 2 ; Gotamas, in i. 71. 16 ; Gritsamadas, in ii. 39. 8 ; Bhrigavas, in iv. 16. 23 ; and Vrihaduktha, in x. 54. 6. But what is the truth ! The words Kanva and Gritsa only signify learned men in general (see Nighantu iii. 13) ; the word Bhrigavah only signifies men of intellect (see Nighantu, v. 5). The word Gotama signifies one who praises ; and Vrihaduktha is simply one whose *ukthas*, or knowledge of natural properties of objects, is *vrihat* or complete. It is clear, then, that if this principle is once ignored, one is easily landed into anecdotes of historical or pre-historic personages. The same might be said of Max Müller discovering the story of *Shunah-shepa* in the Rig Veda. *Shepa*, which means “contact,” (Nirukta iii. 2.—शेषः शपते स्पृशति कर्मणो), being suffixed to *गुनः* or *इवन्*, which means knowledge, (इवा इवसतेः श्वतेर्वा गतिकर्मणः स्यात्), means one who has come into contact with knowledge, i. e., a learned person. It shall appear, in the progress of this article, how *mantra* after *mantra* is misinterpreted by simply falsifying this law of *Nirukta*.

To an unprejudiced mind, the correctness of this law will never be doubtful. For, independently of the authority of *Nirukta*, the very antiquity of the Vedas is a clear proof of its words being *yaugika*. And even Professor Max Müller, in his mythological moods, is compelled to confess, at least concerning certain portions of the Vedas, that their words are *yaugika*. Says he:—

“But there is a charm in these primitive strains discoverable in no other class of poetry. Every word retains something of its radical meaning ; every epithet tells ; every thought, in spite of the most

\* Muir's Sanskrit Texts, Vol. III, pp. 232—234.

intricate and abrupt expressions, is, if we once disentangle it, true, correct, and complete," (Page 553, Max Müller's History of Ancient Sanskrit Literature.)

Further again, says Max Müller:—

"Names. . . are to be found in the Veda, as it were, in a still fluid state. They never appear as *appellations*, nor yet as *proper names*; they are organic, not yet broken or smoothed down." (p. 755, Max Müller's same History.)

Can there be anything clearer than this? The terms occurring in the Vedas are *yaugika*, because, "they never appear as appellatives, nor yet as proper names," and because "every word retains something of its radical meaning." It is strange to find that the self-same Max Müller, who has perceived the *yaugika* character of words in some *mantras* of the Vedas, should deny the same characteristic in other portions of the Vedas. Having said that words are *yaugika* in these "primitive strains," the Vedas, he proceeds to say:—

"But this is not the case with all the poems of the Veda. It would be tedious to translate many specimens of what I consider the poetry of the secondary age, the *Mantra* period. These songs are generally intended for sacrificial purposes, they are loaded with technicalities, their imagery is sometimes more brilliant, but always less perspicuous, and many thoughts and expressions are clearly borrowed from earlier hymns." (p. 558.)

This he calls the *Mantra* period. The "primitive strains" belong to what is called the *Chhandas* period. He describes the characteristics of the *Chhandas* period, as distinguished from the *Mantra* period that has been above described, thus: "There is no very deep wisdom in their teaching, their laws are simple, their poetry shows no very high flights of fancy, and their religion might be told in a few words. But whatever there is of their language, poetry and religion, has a charm which no other period of Indian literature possesses; it is spontaneous, original and truthful." (p. 526.)

Professor Max Müller quotes Rig Veda, VII. 77, as a specimen hymn of the *Chhandas* period. Says he:—

"This hymn, addressed to dawn, is a fair specimen of the original simple poetry of the Veda. It has no reference to any special sacrifice, it contains no technical expressions, it can hardly be called a hymn, in our sense of the word. It is simply a poem, expressing without any effort, without any display of far-fetched thought or brilliant imagery, the feelings of a man who has watched the approach of the dawn with mingled delight and awe, and who was moved to give utterance to what he felt in measured language." (p. 552.)



From these quotations it will be clear that Professor Max Müller regards different portions of the Vedas belonging to different periods. There are some earlier portions, (according to Max Müller's highly accurate calculations, the very exactness and infallibility of which Geoponius bears ample testimony to) which he calls as belonging to the *Chhandas* period. The word *Chhandas*, in *laukika* Sanskrit, means spontaneity. Hence he regards *Chhandas* period to be the one the hymns of which period only teach common things, are free from the flight of fancy and are the spontaneous utterances of a simple (foolish) mind. The *Mantra* period (2,900 years older) is full of technicalities and descriptions of elaborate ceremonies. Now we ask what proof has Max Müller given to show that the different portions of the Vedas belong to different periods. His proofs are only two. *Firstly*, the ill-conceived, confused idea of the difference between *Chhandas* and *Mantra*; and *secondly*, the different phases of thought represented by the two portions.

We will consider each of these reasons in details. Says Yaska—  
मन्त्रः मननात् छन्दांसि छान्दनात् स्तोमः स्तवनात् यजुर्व्यजतेः—सामसंमित-  
स्तुचा ॥ निरु० ७।१२ ॥

It means that there is no difference in the meaning of *mantra* and *Chhandas*. The Veda is called the *Mantra*, as through it one learns the true knowledge of all existences. The Veda is also called the *Chhandas*, as it removes all ignorance, and brings one under the protection of true knowledge and happiness. Or, more explicitly still, we read in *Shatapatha*, VIII. 2.—छन्दांसि वै देवा वयोनाधारच्छन्दोभिर्हीदं सर्वं वयुनं नदं

“The *mantras* (*deva*) are called *Chhandas*, for, a knowledge of all human conduct is bound up with them. It is through them that we learn all righteous conduct.” The *yaugika* sense of the words will also lead to the same conclusion. *Mantra* may be derived from the root *man* to think, or *matrī* to reveal the secret knowledge. Panini thus derives the word *chhandas* : चन्द्रेरादेशच्छः ॥ \* *Chhandas* is derived from

the root *chadi* to delight or illumine. *Chhandas* is that the knowledge which produces all delight, or which illumines every thing, *i.e.*, reveals the nature.

The second reason of Max Müller, for assigning different periods to different portions of the Vedas, is that there are two different phases of thought discoverable in the Vedas. The one is the truthful and simple phase of thought which corresponds to his *chhandas* period. The other is the elaborate and technical phase of thought that corresponds to his *mantra* period. But what proof has Max Müller to show that the hymns of his secondary period are full of elaborate and technical thought? Evidently this, that he interprets them thus. If his interpretations were proved to be wrong, his distinction of the two periods will also fall to the ground. Now, why does he interpret the hymns of the *mantra* period thus? Evidently, because, on the authority of Sayana and Mahidhara, he takes the words of those hymns to signify technicalities, sacrifices, and artificial objects and ceremonies, or, in other words, he takes these words not in their *yajurika*, but in their *ruchi* sense. It is clear, then, that if Max Müller had kept in view the canon of interpretation given in Nirukta, that all Vedic words are *yajurika*, he would not have fallen into the fallacious anachronism of assigning different periods to different parts of the Vedas.

But there is another prejudice which is cherished by many scholars evidently under the impression of its being a well-recognised scientific doctrine. It is, that in the ruder stages of civilization, when laws of nature are little known and but very little understood, when mankind has not enough of the experience of the world, strict methods of correct reasoning are very seldom observed. On the other hand, analogy plays a most important part in the performance of intellectual functions of man. The slightest semblance, or visage of semblance, is enough to justify the exercise of analogy. The most palpable of the forces of nature impress the human mind in such a

period of rude beginnings of human experience by motions mainly. The wind blowing, the fire burning, a stone falling, or a fruit dropping affects the senses essentially as moving. Now, throughout the range of conscious exertion of muscular power *will* precedes motion, and since even the most grotesque experience of a savage in this world assumes this knowledge, it is no great stretch of intellectual power to argue that these natural forces also, to which the sensible motions are due, are endowed with the faculty of will. The personification of the forces of nature being thus effected, their deification soon follows. The overwhelming potency, the unobstructible might, and often the violence, with which, in the sight of a savage, these forces operate, strike him with terror, awe and reverence. A sense of his own weakness, humility and inferiority creeps over the savage mind, and, what was intellectually personified, becomes emotionally deified. According to this view, the Vedas, undoubtedly books of primitive times, consist of prayers from such an emotional character addressed to the forces of nature including wind and rain—prayers breathing passions of the savage for vengeance or for propitiation, or, in moments of poetic exaltation, hymns simply portraying the simple phenomena of nature in the personified language of mythology.

It is therefore more agreeable for these scholars to believe that the Vedas, no doubt books of primitive times, are records of the mythological lore of the ancient Aryans.

And since, even according to the confessions of Max Müller, higher truths of philosophy and monotheism are to be found here and there in the Vedas, it has become difficult to reconcile the mythological interpretations of the main part of the Vedas with the philosophical portions. Says Max Müller:—

“I add only one more hymn [Rig. x. 121] in which the idea of one God is expressed with such power and decision that it will make us hesitate before we deny to the Aryan nations an instinctive monotheism.”\*

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\* Max Müller's History of Ancient Sanskrit Literature, p. 568.

It is therefore argued by some that the mythological portions are earlier than philosophical ones; for, the primitive faith, as already indicated, is always mythology.

The fundamental error of this supposition lies in regarding a contingent conclusion as a necessary one; for, although mythology may be the result of barbarous intellect and analogical reasoning, it is not necessarily always so. It may even grow up as a degenerate, deformed and petrified remnant of a purer and truer religion. The history of religious practices, primarily designed to meet certain real wants, degenerating, after a lapse of time on the cessation of those wants, into mere ceremonies and customs, is an ample testimony of the truth of the above remarks. Had the European scholars never come across the mythological commentaries of Sayana and Mahidhara, or the *puranic* literature of post-vedic (nay anti-vedic) period, it would have been impossible for them, from the mere grounds of comparative mythology or Sanskrit philology, to alight on such interpretations of the Vedas as are at present current among them. May it not be, that the whole mythological fabric of the *puranas*, later as they are, was raised long after the vitality of true Vedic philology had departed from their words in the sight of the ignorant pedants? Indeed, when one considers that the *Upanishats* inculcate that philosophical monotheism the parallel of which does not exist in the world—a monotheism that can only be conceived after a full conviction in the uniformity of nature,—and that they, together with the philosophical *darshanas*, all preceded the *puranas*; when one considers all this, he can hardly resist the conclusion that, at least in India, mythology rose as a rotten remnant of the old philosophical living religion of the Vedas. When, through the ignorance of men, the *yaugika* meanings of the Vedic words were forgotten, and proper names interpreted instead, there grew up a morbid mythology, the curse of modern idolatrous India. That mythology may thus arise on account of the decay of the primitive meaning of old words, even Professor Max Müller admits

when speaking of the degeneration of truth into mythology by a process, he styles '*dialectic growth and decay*,' or dialectic life of religion.

He says—

"It is well known that ancient languages are particularly rich in synonyms, or, to speak more correctly, that in them the same object, called by many names—is, in fact, polynymous. While in modern languages most objects have one name only, we find in ancient Sanskrit, in ancient Greek and Arabic, a large choice of words for the same object. This is perfectly natural. Each name could express one side only of whatever had to be named, and not satisfied with one partial name, the early framers of language produced one name after the other, and after a time retained those which seemed most useful for special purposes. Thus the sky might be called, not only the brilliant, but the dark, the covering, the thundering, the rain-giving. This is the polyonymy in language, and it is what we are accustomed to call polytheism in religion. &c. &c. (pp. 276, 277. Max Muller's History of Ancient Sanskrit Literature.)

Even, in the face of these facts, European scholars are so very reluctant to leave their pre-conceived notions that, as an example of the same influence, Frederick Pincott writes to me from England :

"You are right in saying that the commentators, now so much admired, had very little, if any, better means of knowledge on Vedic Terminology than we have at present. And you are certainly right in treating the Puranas as very modern productions ; but you are wrong in deducing India's mythological notions from such recent works. The Rig Veda itself, undoubtedly the oldest book which India possesses, abounds in mythological matter."

Do the expressions "you are certainly right," and "you are wrong" amount to any proof of the Vedas abounding in mythology ? But further he says :—

"After the great shock which the spread of Buddhism gave to the old Indian form of faith, the Brahmins began to make their faith seriously philosophical in the *Darshanas*. Of course, many bold philosophical speculations are found in the *Upanishats*, and even in the *Sanhitas* ; but it was at the time of the *Darshanas* that the religion was placed on a really philosophical basis."

Nothing shows so great a disrespect towards the history of another nation as the above. One is indeed wonder-struck at the way in which European scholars mistrust Indian chronology, and force their hypothetical guess-work and conjecture before the world as a sound historical statement of facts. Who, that has impartially studied the *darshana* literature, does not know that the *darshanas* existed centuries

before even the first word of Buddhism was uttered in India? Jaimini, Vyasa and Patanjali had gone by, and Gautama, Kanada and Kapila were buried in the folds of oblivion when Buddhism sprang up in the darkness of ignorance. Even the great Shankara, who waged a manly war against Buddhism or Jainism, preached nearly 2,000 years ago. Now this Shankara is a commentator on Vyasa Sūtras, and was preceded by Gaudapāda and other Achāryas in his work. Generations upon generations had passed away after the time of Vyasa when Shankara was born. Further, there is no event so certain in Indian History as Mahābhārata, which took place about 4,900 years ago. The *darśhanas*, therefore, existed at least 4,900 years ago. There is a strong objection against the admission of these facts by European scholars, and that objection is the Bible. For, if these dates be true, what will become of the account of creation as given in the Bible? It seems, besides, that European scholars, on the whole, are unfit to comprehend that there could be any disinterested literature in the past. It is easier for them to comprehend that political or religious revolutions or controversies should give rise to new literature through necessity. Hence the explanation of Mr. Pincott :—

“The old Brahmans were superstitious, dogmatic believers in the revelations of the Vedas. When Buddhism spread like wild fire, they thought of shielding their religion by mighty arguments and hence produced the *darśhana* literature.”

This assumption so charmingly connects heterogeneous events together that although historically false, it is worth being believed in for the sake of its ingenious explanatory power.

To return to the subject. Yaska lays down a canon for the interpretation of Vedic terms. It is that the Vedic terms are *yaugika*. Mahābhāṣya repeats the same. We have seen how this law is set aside and ignored by the European scholars in the interpretations of the Vedas, whence have arisen serious mistakes in their translations of the Vedas. We have also seen how Dr. Muir falling in the same mistake interprets general terms as proper nouns; and how Max

Müller, also led by the same error, wrongly divides the Vedas into two parts, the *Chhandas* and *Mantras*. We have also seen how due to the ignorance of the same law, *Mantras* upon *Mantras* have been interpreted as mythological in meaning, whereas some few *Mantras* could only be interpreted philosophically, thus giving rise to the question of reconciling philosophy with mythology. To further illustrate the importance of the proposition, that all Vedic terms are *yaugika*, I herewith subjoin the true translation of the 4th Mantra of the 50th Sukta of Rig Veda with my comments thereon, and the translation of the same by Monier Williams for comparison. *Surya*, as a *yaugika* word, means both the sun and the Divinity. Monier Williams takes it to represent the sun only. Other terms will become explicit in the course of exposition. The *Mantra* runs as follows:—3625

तत्सर्विष्वदर्शतो ज्योतिष्क दसि सूर्य्य । विश्वमा भासि रोचनं ॥

The subject is the gorgeous wonders of the solar and the electric worlds. A grand problem is here propounded in this *Mantra*. Who is there that is not struck with the multiplicity of objects and appearances? Who that has not lost thought itself in contemplation of the infinite varieties that inhabit even our own planet? Even the varieties of plant life have not yet been counted. The number of animal and plant species together with the vast number of mineral compounds may truly be called infinite. But why confine ourselves to this earth alone. Who has counted the host of heavens and the infinity of stars? the innumerable number of worlds yet made and still remaining to be made. What mortal eye can measure and scan the depths of space? There are stars from which rays of light have started on their journey ever since the day of creation hundreds of millions of years ago, the rays have sped on and on with the unearthly velocity of 180,000 miles per second through space, and have only now penetrated into the atmosphere of our earth. Imagine the infinite depth of space with which we are on all sides surrounded. Are we not struck with variety and diversity in every direction? Is not differentiation the

universal formula? Whence have these manifold and different objects in the universe proceeded? How is it that the same Universal-Ether-Spirit permeating in all and acting on all produced these heterogeneous items of the universe? Where lies the cause of difference? A difference so striking and at once so beautiful! How can the same God acting upon the universe produce an earth here and a sun there, a planet here and a satellite there, an ocean here and a dry land there, nay, a Swami here and an idiot there? The answer to this question is impressed in the very solar constitution. Scientific philosophers assure us that colour is not an intrinsic property of matter as popular belief would have it. But it is an accident of matter. A red object appears red not because it is essentially so, but because of an extraneous cause. Red and violet would appear equally black when placed in the dark. It is the magic of sunbeams which imparts to them this special influence, this chromatic beauty, this congenial coloration. In a lonely forest, mid gloom and wilderness, a weary traveller, who had betaken himself to the alluring shadow of a pompons tree, lay down to rest and there sank in deep slumber. He awoke and found himself enveloped in gloom and dismal darkness on all sides. No earthly object was visible on either side. A thick black firmament on high, so beclouded as to inspire with the conviction that the sun had never shone there, a heavy gloom on the right, a gloom on the left, a gloom before and a gloom behind. Thus laboured the traveller under the ghastly, frightful windspell of frozen darkness. Immediately the heat-carrying rays of the sun struck upon the massive cloud, and, as if by a magic touch, the frozen gloom began to melt, a heavy shower of rain fell down. It cleared the atmosphere of suspended dust particles; and, in a twinkling of the eye, fled the moisture-laden sheet of darkness resigning its realm to awakened vision entire. The traveller turned his eyes in ecstatic wonder from one direction to the other, and beheld a *dirty gutter* flowing there, a crystalline pond reposing here, a green grass meadow more beautiful than velvet plane



on one side, and a cluster of variegated fragrant flowers on the other. The feathery creation with peacock's train, and deer with slender legs and chirping birds with plumage lent from Heaven, all, in fact, darted into vision. Was there naught before the sun had shone? Had the verdant forest, rich with luxuriant vegetation, and filled with the music of birds, all grown in a moment? Where lay the crystalline waters? Where the blue canopy, where the fragrant flower? Had they been transported there by some magical power in a twinkling of the eye from dark dim distant region of chaos? No! they did not spring up in a moment. They were already there. But the sunbeams had not shed their lustre on them. It required the magic of the lustrous sun to shine before scenes of exquisite beauty could dart into vision. It required the luminous rays of the resplendent orb to shed their influence before the eyes could roll in the beautiful, charming, harmonious, reposeful and refreshing scenes of fragrant green. Yes, thus, even thus, is this sublimely attractive Universe, रोचनं विश्वं, illuminated by a sun सूर्यश्चाभासि, the Sun that knows no setting, the Sun that caused our planets and the solar orb to appear ज्योतिष्कद्, the Sun that evolves the panorama of this grand creation, विश्वदर्शित, the eternal Sun ever existing through eternity in perpetual action for the good of all. He sheds the rays of His Wisdom all around; the deeply thirsty, parching, and blast-dried atoms of matter drink, to satiation, from the ever-flowing, ever-gushing, ever-illuminating rays of Divine wisdom, their appropriate elements and essences of phenomenal existence and panoramic display. Thus is this Universe sustained, one central Sun producing infinity of colours, one central Divinity producing infinity of worlds and objects. Compare with this Monier William's translation:—

“ With speed beyond the ken of mortals, thou, O sun,  
Dost ever travel on, conspicuous to all.  
Thou dost create the light, and with it illumine  
The entire universe.”

have shown why we regard *Chhandas* and *Mantra* as synonymous. We have also seen how Max Müller distinguishes between *Chhandas* and *Mantra*, regarding the latter as belonging to the secondary age, loaded with technicalities, and as being less perspicuous than the former. He points out its chief character to be that "these songs are generally intended for sacrificial purposes." Concerning this *Mantra* period, he says, "One specimen may suffice, a hymn describing the sacrifice of the horse with the full detail of a superstitious ceremonial. (Rig Veda, i. 162)."

We shall therefore quote the 162nd Sukta of Rig Veda, as it is the specimen hymn of Max Müller, with his translation, and show how, due to a defective knowledge of Vedic literature and to the rejection of the principle that Vedic terms are all *yangika*, Professor Max Müller translates a purely scientific hymn, distinguishable in no characteristics from the *chhandas* of the Vedas, as representative of an artificial, cumbersome and highly superstitious ritual or ceremonial.

To our thinking, Müller's interpretation is so very incongruous, unintelligible and superficial, that were the interpretation even regarded as possible, it could never be conceived as the description of an actual ceremonial. And now to the hymn. The first *mantra* runs thus:—

मानो मित्रो वरुणो अर्यमायुरिन्द्र ऋभुक्षा मरुतः परिद्वयन् ।

यद्वाजिनो देवजातस्य सप्तैः प्रवक्ष्यामी विदधे वीट्याणि ॥ १ ॥

Max Müller translates it, "May Mitra, Varuna, Aryaman, Ayu, Indra, the Lord of the Ribhus, and the Maruts not rebuke us, because we shall proclaim at the sacrifice the virtues of the swift horse sprung from the gods." (His History of ancient Sanskrit Literature, p. 553.)

That the above interpretation may be regarded as real or as true, let Professor Max Müller prove that Aryans of the Vedic times entertained the superstition that at least one swift horse had sprung from the gods, also that the gods Mitra, Varuna, Aryaman, Ayu, Indra, the Lord of the Ribhus, and the Maruts did not like to hear the virtues of

the swift horse proclaimed at the sacrifice, for, if otherwise, they would have no reason to rebuke the poet. Not one of these positions it is ever possible to entertain with validity. Even the most diseased conception of a savage shrinks from such a superstition as the "swift horse sprung from the gods." It is also in vain to refer for the verification of this position to the *ashwamedha* of the so called *Puranas*. The whole truth is that this mythology of *ashwamedha* arose in the same way in which originates Max Müller's translation. It originates from an ignorance of the dialectic laws of the Vedas, when words having a *yaugika* sense are taken for proper nouns, and an imaginary mythology started.

To take, for instance, the *mantra* quoted above. Max Müller is evidently under the impression that Mitra is the 'god of the day,' Varuna is the 'god of the investing sky,' Aryama the 'god of death,' Ayu the 'god of the wind,' Indra the 'god of the watery atmosphere,' Ribhus the 'celestial artists,' and Maruts the 'storm-gods.' But why these gods? Because he ignores the *yaugika* sense of these words and takes them as proper nouns. Literally speaking, *mitra* means a friend; *varuna*, a man of noble qualities; *aryama*, a judge or an administrator of justice; *ayu*, a learned man; *indra*, a governor; *ribhuksha*, a wise man; *marutahs*, those who practically observe the laws of seasons. The word *ashwa*, which occurs in the *mantra*, does not mean horse only, but it also means the group of three forces—heat, electricity and magnetism. It, in fact, means anything that can carry soon through a distance. Hence writes Swami Dayanand in the beginning of this Sukta :— (Rv. Bhashyam Vol: II. p. 533.)

अश्वस्य विद्युदूपेण व्याप्तस्याग्नेश्च विद्यामाह ॥

"This Sukta is an exposition of *ashwa vidya* which means the science of training horses and the science of heat which pervades everywhere in the shape of electricity."

That '*ashwa*' means heat, will be clear from the following quotations :—(Rv. i. 27, I.)

अश्वं न त्वा वारवन्तम् विदध्या अग्निं नमोभिः ॥

The words *ashwa* *agnim* show that *ashwa* means *agni* or Heat.  
and further :—

वृषो अग्निः समिद्धयते ऽ श्वो न देवाह्नः । तं हविष्मन्त ईडते ॥

which means : “ *Agni*, the *ashwa*, carries, like an animal of conveyance the learned who thus recognize its distance-carrying properties.” Or further :—(Shatapatha Br. I. iii. 3. 29-30.)

वृषो अग्निः । अश्वो ह वा एष भूत्वा देवेभ्यो यज्ञं वहति ॥

The above quotations are deemed sufficient to show both the meanings of *ashwa* as above indicated.

Professor Max Müller translates the “*devajata*” of the *mantra* as “sprung from the gods.” This is again wrong, for he again takes *deva* in its popular (*laukika*) sense, god ; whereas *devajata* means “with brilliant qualities manifested, or evoked to work by learned man, :” the word *deva* meaning both brilliant qualities and learned man. Again Max Müller translates “*virya*” merely into virtues, instead of “power-generating virtues.” The true meaning of the *mantra*, therefore, is :—

“ We will describe the power-generating virtues of the energetic horses endowed with brilliant properties, or the virtues of the vigorous force of heat which learned or scientific men can evoke to work for purposes of appliances (not sacrifice). Let not philanthropes, noble men, judges, learned men, rulers, wise men and practical mechanics ever disregard these properties.”

With this compare Max Müller’s translation :—

“May Mitra, Varuna, Aryaman, Ayu, Indra, the Lord of Ribhus, and the Maruts not rebuke us, because we shall proclaim at the sacrifice the virtues of the swift horse sprung from the gods.”

We come now to the second *mantra* which runs thus :—

यन्निर्षिजारेक्षसा प्रावृतस्य रातिं गृभीतां सुखतो नयन्ति ।

सुप्राडजो मेम्यद्विश्वरूप इन्द्रादूज्योः प्रियमप्येति पाथः ॥ २ ॥

Max Müller translates it thus :—

“When they lead before the horse, which is decked with pure gold

ornaments, the offering, firmly grasped, the spotted goat bleats while walking onward ; it goes the path beloved by Indra and Púshan. ”

Here again there is no sense in the passage. The bleating of the goat has no connection with the leading of the offering before the horse nor any with its walking onward. Nor is the path of Indra and Púshan in any way defined. In fact, it is very clear that there is no definite specific relation between the first *mantra* and this according to Müller's translation, unless a far-fetched connection be forced by the imagination bent to discover or invent some curious inconceivable mythology. And now to the application of the principle that all Vedic terms are *yangika*, Max Müller translates *reknusas* into gold ornaments, whereas it only means 'wealth' (see *Nighantu*, ii. 10). *Ráti*, which signifies the mere act of 'giving,' is converted into an 'offering;' *vishvarupa*, which only means one 'having an idea of all forms,' is converted into 'spotted'; *aja*, which means 'a man once born in wisdom, being never born again,' is converted into a 'goat'; *memyat*, from root *mi* to injure, is given to mean 'bleating'; *supráṅ*, which means, from root *prachh* to question, 'one who is able enough to put questions elegantly,' is translated as 'walking onward'; *pathah*, which only means drink or food, is translated into 'path'; and lastly, *indra* and *púshan*, instead of meaning the governing people and the strong, are again made to signify two deities with their proper names 'Indra' and 'Púshan.' Concerning the word *patha*, writes Yaska, vi. 7 :—

पाथोऽन्तरिक्षं । उदक्ममपि पाथ उच्यते पानात् ।

अन्नमपि पाथ उच्यते पानादेव ॥

*Mukhato nayanti*, which means, 'they bring out of the organ of speech', or 'they explain or preach,' is translated by Max Müller into 'they lead before.'

It is thus clear that, in the one *mantra* alone, there are nine words that have been wrongly translated by Max Müller, which all is due to

this that the *yaugika* sense of the words has been ignored, the *rurhi* and the *lukika* sense being everywhere forced in the translation. The translation of the *mantra*, according to the sense of the words we have seen, will be:—

“They who preach that only wealth earned by righteous means should be appropriated and spent, and those born in wisdom, who are well-versed in questioning others elegantly, in the science of form, and in correcting the unwise, these and such alone drink the potion of strength and of power to govern.”

The connection of this *mantra* with the foregoing is that the *ashva vidya*, spoken of in the first *mantra*, should be practised only by those who are possessed of righteous means, are wise, and have the capacity to govern and control.

We come now to the 3rd *mantra* of 162nd *Sukta*.

एष ऋगाः पुरो अश्वे न वाजिना पूष्यो भागो नीयते विश्वदेव्यः ।

अभिप्रियं यत्पुरोलाशसर्वता त्वष्टे देनं सौत्रवसाय जन्वति ॥ ३ ॥

Max Müller translates it thus :—

“This goat, destined for all the gods, is led first with the quick horse, as Púshan’s share ; for Tvashtri himself raises to glory this pleasant offering which is brought with the horse.”

Here, again, we find the same artificial stretch of imagination which is the characteristic of this translation. How can the goat be ‘destined for all the gods,’ and at the same time be ‘Púshan’s share’ alone ? Here Max Müller gives a reason for the goat being led first as Púshan’s share ; the reason is that ‘Tvashtri himself raises to glory this pleasant offering.’ Now who is this *Tvashtri*, and how is he related to Púshan ? How does *Tvashtri* himself raise to glory this pleasant offering ? All these are questions left to be answered by the blank imagination of the reader. Such a translation can only do one service. It is that of making fools of the Vedic *rishis* whom Max Müller supposes to be the authors of the *Vedas*.

The word *vishvadevyas*, which Max Müller translates as 'destined for all the gods,' can never grammatically mean so. The utmost that one can make for Max Müller on this word is that *vishvadevyas* should mean 'for all the *devas*,' but 'destined' is a pure addition unwarranted by grammar. *Vishvadevyas* is formed from *vishvadeva* by the addition of the suffix *yat* in the sense of *tatra sadhu*. (See *Ashtadhyayi*, IV. 4, 98). The meaning is:—

विश्वेषु देवेषु दिव्यगुणेषु साधुर्विश्वदेव्यः

or *vishvadevyas* is whatsoever is *par excellence* fit to produce useful properties. We have spoken of Max Müller translating *pīshān*, which means strength, into a proper noun. *Tvashtri*, which simply means one who befits things, or a skilful hand, is again converted into a proper noun. *Purodasha*, which means food well cooked, is translated into 'offering.' The words 'which is brought with' are of course Max Müller's addition to put sense into what would otherwise be without any sense. *Arvat*, which, no doubt, sometimes means a horse, here means 'knowledge.' For, if horse were intended, some adjective of significance would have so changed the meaning. *Saushravasaya Jinvati*, which means "obtains for purpose of a good food," (*Shravas*, in Vedic Sanskrit, meaning food or *anna*), is translated by Max Müller into 'raises to glory.' The true meaning would be:—

"The goat possessed of useful properties yields milk as a strengthening food for horses. The best cereal is useful when made into pleasant food well prepared by an apt cook according to the modes dictated by specific knowledge of the properties of foods."

We have criticised Max Müller's translation of the first three *mantras* of this *sukta* in detail, to show how he errs at every step, in every case the error consisting in taking the *rurhi* meaning instead of the *yaugika* one of the word. It will not be difficult to pass from *mantra* to *mantra* till the hymn is finished, and show that the true origin of all errors lies in not recognising the *yaugika* sense of Vedic terms. But we deem the above three *mantras* as sufficient. We,

however, subjoin herewith Max Müller's translation of the remaining *mantras* of this hymn, with our occasional remarks in the foot-notes.

Max Müller's translation :—

4. "When thrice at the proper seasons, men lead around the sacrificial horse which goes to the gods, Púshan's share comes first, the goat, which announces the sacrifice" to the gods.

5. Hotri, Adhvaryu, Avayaj, (Pratiprasthatri), Agnimindha (Aguidhra), Gravagrabha (Gravastut), and the wise Sanstri (Prasastri), may you fill the streams (round the altar) with a sacrifice which is well-prepared and well accomplished.†

6. They who cut the sacrificial post, and they who carry it, they who make the ring for the post of the horse, and even they who bring together what is cooked for the horse, may their work be with us.

7. He came on—(my prayer has been well performed), the bright backed horse goes to the region of the gods. Wise poets celebrate him, and we have won a good friend for the love of the gods.

8. The halter of the swift one, the heel-ropes of the horse, the head-ropes, the girths, the bridle, and even the grass that has been put into his mouth, may all these which belong to thee be with the gods.

9. What the fly eats of the flesh, what adheres to the stick, or to the axe, or to the hands of the immolator and his nails, may all these which belong to thee be with the gods. ‡

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\* The word *yajna* which originally indicates any action requiring association of men or objects, and productive of beneficial results, is always translated by European scholars as 'sacrifice.' The notion of sacrifice is a purely Christian notion, and has no place in Vedic philosophy. It is foreign to the genuine religion of India. Hence all translations in which the word 'sacrifice' occurs are to be rejected as fallacious.

† Max Müller herein puts five words as proper nouns, and thus does not accept their *yaugika* sense. The words 'round the altar' are supplied by Müller's imagination on the ground that sacrifices are conducted at the altar. Both ideas are foreign to Vedic philosophy.

‡ Here Max Müller does not understand the structure of the sentence. The original words are *ashvasya kravisho* which he takes to mean 'the flesh of the horse,' but *kravisho* is an adjective qualifying *ashvasya*, the whole really means, 'of the pacing horse.' *Kravisho* does not mean 'of the flesh' but 'pacing' from the root *kram*, to pace. The meaning would be, "What the fly eats of whatever dirty adheres to the horse," &c. Again the words *śvavau* and *śvashitru* are translated into stick and axe, which is never their meaning.



10. The ordure that runs from the belly, and the smaller particle of raw flesh, may the immolators well prepare all this, and dress the sacrifice till it is well cooked. \*

11. The juice that flows from thy roasted limb on the spit after thou hast been killed, may it not run on the earth or the grass; may it be given to the gods who desire it. †

12. They who examine the horse when it is roasted, they who say "it smells well, take it away," they who serve the distribution of the meat, may their work also be with us. ‡

13. The ladle of the pot where the meat is cooked, and the vessels for sprinkling the juice, the vessels to keep off the heat, the covers of the vessels, the skewers, and the knives, they adorn the horse.

14. Where he walks, where he sits, where he stirs, the foot-fastening of the horse, what he drinks, and what food he eats, may all these which belong to thee, be with the god!

15. May not the fire with smoky smell make thee hiss, may not the glowing cauldron swell and burst. The gods accept the horse if it is offered to them in due form.

16. The cover which they stretch over the horse, and the golden ornaments, the head-ropes of the horse, and the foot-ropes, all these which are dear to the gods, they offer to them.

17. If some one strike these with the heel or the whip that thou mayst lie down, and thou art suorting with all thy might, then I purify all this with my prayer, as with a spoon of clarified butter at the sacrifices.

\* *Amasya kravisho*, which means 'raw food yet undigested and disposed to come out' is similarly translated by Müller into 'raw flesh here.' *Ama* is the state of the undigested food in the belly. Here again Müller does not follow the structure of the *mantra*.

† *Ayain pachyamanad*, which means 'forced by the heat of anger,' is translated by Müller as 'roasted,' and *hatasya*, which means 'propelled,' is here translated by Müller as "killed."

‡ The translation of this *mantra* is especially noteworthy. The word *wajinam*, from *waja*, cereals, is here taken as meaning 'horse,' and Professor Max Müller is so anxious to bring forth the sense of the sacrifice of the horse that, not content with this, he interprets *mansa bhiksham upaste*, which means 'he serves the absence of meat' into 'serves the meat.' Can there be anything more questionable.

18. The axe approaches the 34 ribs of the quick horse, beloved of the gods. Do you wisely keep the limbs whole, find out each joint and strike. \*

19. One strikes the brilliant horse, two hold it, thus is the custom. Those of thy limbs which I have seasonably prepared, I sacrifice in the fire as balls offered to the gods. †

20. May not thy dear soul burn thee while thou art coming near, may the axe not stick to thy body. May no greedy and unskilful immolator, missing with the sword, throw thy mangled limbs together.

21. Indeed thou diest not thus, thou sufferest not; thou goest to the gods on easy paths. The two horses of Indra, the two deer of the Maruts have been yoked, and the horse come to the shaft of the ass (of the asvins). ‡

22. May this horse give us cattle and horses, men, progeny and all-sustaining wealth. May Aditi keep us from sin, may the horse of this sacrifice give us strength!"—pp. 553—556.

We leave now Max Müller and his interpretations, and come to another commentator of the Vedas, Sayana. Sayana may truly be called the father of European Vedic scholarship. Sayana is the author from whose voluminous commentaries the Europeans have drunk in the deep wells of mythology. It is upon the interpretation of Madhava Sayana that the translations of Wilson, Benfey and Langlois are based. It is Sayana whose commentaries are appealed to in all doubtful cases. "If a dwarf on the shoulders of a giant can see further than the giant, he is no less a dwarf in comparison with the giant." If modern exegetes and lexicographers standing at the top of Sayana, i.e., with their main

\* The number of ribs mentioned by Müller is worth being counted and verified. *Vankri* which means 'a zigzag motion' is here translated as 'rib.' This requires proof.

† *Tvashtu rashvasya* is here translated as 'brilliant horse,' as if *ashva* were the noun and *tvashta* its qualifying adjective. The reverse is the truth. *Tvashta* is the noun signifying electricity, and *ashva* is the qualifying adjective signifying all-prevailing. The words, "offered to the gods," in the end of the translation are pure addition of Max Müller, to give the whole a mythology coloring.

‡ *Hari* is again as a *rurhi* word translated into "two horses of Indra" and *prishati* into "two deer of maruts." The 'shaft of the ass' is perhaps the greatest curiosity Max Müller could present as a sign of mythology.

knowledge of the Vedas borrowed from Sayana, should now exclaim, "Sayana intimates only that sense of the Vedas which was current in India some centuries ago, but comparative philology gives us that meaning which the poets themselves gave to their songs and phrases"; or, if they should exclaim that they have the great advantage of putting together ten or twenty passages for examining the sense of a word which occurs in them, which Sayana had not: nothing is to be wondered at. Mádhaba Sayana, the voluminous commentator of all the Vedas, of the most important Brahmanas and a Kalpa work, the renowned *Mimamsist*,—he, the great grammarian, who wrote the learned commentary on Sanskrit radicals: yes, he is still a model of learning and a colossal giant of memory, in comparison to our modern philologists and scholars. Let modern scholars, therefore, always bear in mind, that Sayana is the life of their scholarship, their comparative philology, and their so much boasted interpretation of the Vedas. And if Sayana was himself diseased—whatsoever the value of the efforts of modern scholars—their comparative philology, their new interpretations, and their so-called marvellous achievements cannot but be diseased. Doubt not that the vitality of modern comparative philology and Vedic scholarship is wholly derived from the diseased and defective victuals of Sayana's learning. Sooner or later, the disease will develop its final symptom and sap the foundation of the very vitality it seemed to produce. No branch of a tree can live or flourish when separated from the living stock. No interpretations of the Vedas will, in the end, ever succeed unless they are in accord with the living sense of the Vedas in the Nirukta and the Brahmanas.

I quote here a *mantra* from Rigveda, and will show how Sayana's interpretation radically differs from the exposition of Nirukta. The *mantra* is from Rigveda, ix. 96. It runs thus:—

ब्रह्मादेवानां पदवीः कवीनामृषिर्विप्राणां सद्भिषो ऋषाणाम् ।

श्ये नो गृध्रानां स्वधितिर्विनानां सोमः पवित्रं मर्त्येति रेभन् ॥

Says Sayana :—

“ God himself appears as Brahma among the gods, Indra, Agni &c. He appears as a poet among the dramatists and writers of lyrics ; He appears as Vashishtha, &c. among the Brahmanas ; He appears as a buffalo among quadrupeds ; He appears as an eagle among birds ; He appears as an axe in the forest ; He appears as the *soma-juice* purified by *mantras* excelling in its power of purification the sacred waters of the Ganges, &c., &c.”

The translation bears the stamp of the time when it was produced. It is the effort of a Pandit to establish his name by appealing to popular prejudice and feeling. Evidently when Sayana wrote, the religion of India was “ pantheism,” or everything is God ; evidently superstition had so far increased that the waters of the Ganges were regarded as sacred ; incarnations were believed in ; the worship of Brahma, Vashishtha and other *rishis* was at its acme. It was probably the age of the dramatists and poets. Sayana was himself a resident of some city or town. He was not a villager. He was familiar with the axe as an instrument of the destruction of forests, &c., but not with the lightning or fire as a similar but more powerful agent. His translation does not mirror the sense of the Vedas but that of his own age. His interpretation of *brahma*, *kavi*, *deva*, *rishi*, *vipra*, *mahisha*, *mriga*, *shyena*, *gidhra*, *vana soma*, *pavitra*—of all these words, without one exception, is purely *rurhi* or *laurika*.

Now follows the exposition of Yaska in his Nirukta, xiv. 13. There is not a single word that is not taken in its *yangika* sense. Says Yaska :—

अथाध्यात्मं ब्रह्मादेवानामित्ययमपि ब्रह्मा भवति देवानां देवकर्मणा-  
मिन्द्रियाणां पदवीः कवीनामित्यपि पदं वेत्ति कवीनां कवीयमानानामिन्द्रि-  
याणामृषिर्विप्राणामित्ययमप्यृषिणो भवति विप्राणां व्यापनकर्मणामिन्द्रियाणां  
महिषो मृगाणामित्ययमपि महान् भवति मार्गणकर्मणामिन्द्रियाणां श्येनो  
गृध्रानामिति श्येन आत्मा भवति श्यायते ज्ञानं कर्मणो गृध्राणामिन्द्रियाणि  
गृध्यते ज्ञानं कर्मणो यत एतस्मिंस्तिष्ठति स्वधितिर्वनानामित्ययमपि स्वयं  
कर्मण्ययात्मनि धत्ते वनानां वननं कर्मणामिन्द्रियाणां सोमः पवित्रमत्येति  
सूयमानोऽयमेवैतत् सर्वमनुभवत्यात्मगतिमाचष्टे ।

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We will now speak of the spiritual sense of the *mantra* as Yaska gives it. It is his object to explain that the human spirit is the central conscious being that enjoys all experience. "The external world as revealed by the senses finds its purpose and object, and therefore absorption, in this central being. The *indriyas* or the senses are called the *devas*, because they have their play in the external phenomenal world, and because it is by them that the external world is revealed to us. Hence *Atma*, the human spirit, is the *brahma devanam*, the conscious entity that presents to its consciousness all that the senses reveal. Similarly, the senses are called the *kavayah*, because one learns by their means. The *Atma*, then, is *padavi kavinam* or the true sentient being that understands the working of the senses. Further, the *Atma* is *rishir vipranam*, the cognizor of sensations; *vipra* meaning the senses as the feelings excited by them pervade the whole body. The senses are also called the *mrigas*, for they hunt about their proper aliment in the external world. *Atma* is *mahisho mrigunam*, i.e., the great of all the hunters. The meaning is that it is really through the power of *Atma* that the senses are enabled to find out their proper objects. The *Atma* is called *shyena*, as to it belongs the power of realization; and *gridhras* are the *indriyas*, for they provide the material for such realization. The *Atma*, then, pervades these senses. Further, this *Atma* is *swadhitir vananam*, or the master whom all *indriyas* serve. *Swadhiti* means *Atma*, for the activity of *Atma* is all for itself, man being an end unto himself. The senses are called *vana*, for they serve their master, the human spirit. It is this *Atma* that being pure in its nature enjoys all." Such, then, is the *yaugika* sense which Yaska attaches to the *mantra*. Not only is it all consistent and intelligible unlike Sayana's which conveys no actual sense; not only is each word clearly defined in its *yaugika* meaning, in contradistinction with Sayana who knows no other sense of the word than the popular one, but there is also to be found that simplicity, naturalness and truthfulness of meaning, rendering it independent of all time and space, which

contrasted with the artificiality, burdensomeness and localisation of Sayana's sense, can only proclaim Sayana's complete ignorance of the principles of Vedic interpretation.

It is this Sayana, upon whose commentaries of the Vedas are based the translations of European scholars.

~~We~~ We leave now Max Müller and Sayana with their *ruhi* translations, and come to another question, which, though remotely connected with the one just mentioned, is yet important enough to be separately treated. It is the question concerning the *Religion of the Vedas*. European scholars and idolatrous superstitious Hindus are of opinion that the Vedas inculcate the worship of innumerable gods and goddesses, *Devatas*. The word *devata* is a most fruitful source of error, and it is very necessary that its exact meaning and application should be determined. Not understanding the Vedic sense of the word *devata*, and easily admitting the popular superstitious interpretation of a belief in mythological gods and goddesses, crumbling into wretched idolatry, European scholars have imagined the Vedas to be full of the worship of such materials, and have gone so far in their reverence for the Vedas as to degrade its religion even below polytheism and perhaps at par with atheism. In their fit of benevolence, the European scholars have been gracious enough to endow this religion with a title, a name, and that is Henotheism.

After classifying religions into polytheistic, dualistic and monotheistic, remarks Max Müller :—

"It would certainly be necessary to add two other classes—the *henotheistic* and the *atheistic*. Henotheistic religions differ from polytheistic, because, although they recognize the existence of various deities or names of deities, they represent each deity as independent of all the rest, as the only deity present in the mind of the worshipper at the time of his worship and prayer. This character is very prominent in the religion of the Vedic poets. Although many gods are invoked in different hymns, sometimes also in the same hymn, yet there is no rule of precedence established among them ; and, according

to the varying aspects of nature, and the varying cravings of human heart, it is sometimes Indra, the god of the blue sky, sometimes Agni, the god of fire, sometimes Varuna, the ancient god of the firmament, who are praised as supreme without any suspicion of rivalry, or any idea of subordination. This peculiar phase of religion, this worship of single gods forms probably everywhere the first stage in the growth of polytheism, and deserves therefore a separate name."\*

To further illustrate the principles of this new religion, henotheism, says Max Müller :—

"When these individual gods are invoked, they are not conceived as limited by the power of others as superior or inferior in rank. Each god is to the mind of the supplicant as good as all the gods. He is felt, at the time, as a real divinity, as supreme and absolute, in spite of the necessary limitations which, to our mind, a plurality of gods must entail on every single god. All the rest disappear for a moment from the vision of the poet, and he only who is to fulfil their desires stands in full light before the eyes of the worshippers. 'Among you, O gods, there is none that is small, none that is young; you are all great indeed,' is a sentiment which, though perhaps not so distinctly expressed as by Manu Vaivasvata, nevertheless, underlies all the poetry of the Veda. Although the gods are sometimes distinctly invoked as the great and the small, the young and the old (Rv. i. 27-13), this is only an attempt to find out the most comprehensive expression for the divine powers, and nowhere is any of the gods represented as the slave of others."†

As an illustration :—

"When Agni, the lord of fire, is addressed by the poet, he is spoken of as the first god, not inferior even to Indra. While Agni is invoked, Indra is forgotten; there is no competition between the two, nor any rivalry between them and other gods. This is a most important feature in the religion of the Veda, and has never been taken into consideration by those who have written on the history of ancient polytheism."

We have seen what Max Müller's view of the Religion of the Vedas is. We may be sure that the review of other European scholars also cannot be otherwise. Is henotheism really, then, the religion of the Vedas? Is the worship of *devatas* an essential feature of Vedic worship? Are we to believe Max Müller and assert that the nation to which he hesitates to deny instinctive monotheisms, has so far uprooted its

\* Max Müller: Lectures on the Science of Religion, London, 1873, pp. 141-142.

† Max Müller: History of Ancient Sanskrit Literature, pp. 532-533.

instincts as to fall down to an acquired belief in henotheism ? \* No, not so. Vedas, the sacred books of the primitive Aryans, are the purest record of the highest form of monotheism possible to conceive. Scholars cannot long continue to misconstrue the Vedas, and ignore the laws of their interpretation. Says Yaska:—

~~सकृत्~~ देवतं तद्व्यानिनामानि प्रधान्यस्तुतीनां देवतानां तद्देवत्वमित्या  
चक्षते सैषा देवतोपपरीक्षा यत्काम ऋषिर्यस्मां देवतायामर्थपत्यमिच्छन् स्तुतिं  
प्रयुङ्क्ते तदैवतः स मन्त्रो भवति ॥—Nirukta, vii, 1.

*Devata* is a general term applied to those substances whose attributes are explained in a *mantra*. The sense of the above is that when it is known which substance it is that forms the subject of exposition in the *mantra* the term signifying that substance is called the *devata* of the *mantra*. Take, for instance, the *mantra* :—

अग्निं दृतं पुरोदधे हव्यवाहमुपवृवे ॥ देवां ॥ २ ॥ आसाद्यादिह ॥

यजुः २२ । १७ ॥

“I present to your consideration *agni* which is the fruitful source of worldly enjoyments, which is capable of working as though it were a messenger, and is endowed with the property of preparing all our foods. Hear ye, and do the same.”

Since it is *agni* that forms the subject-matter of this *mantra*, *agni* would be called the *devata* of this *mantra*. Hence, says Yaska, a *mantra* is of that *devata*, with the object of expressing whose properties, God, the Omniscient, revealed the *mantra*.

We find an analogous sense of the word *devata* in another part of Nirukta. Says Yaska :—

कर्म सम्पत्तिर्मन्त्रो वेदे ॥ Nirukta, i. 2.

‘Whenever the process of an art is described, the *mantra* that completely describes that process is called the *devata* (or the index) of that process.’

\* Max Müller; History of Ancient Sanskrit Literature, p. 546.



It is in this sense that the *devata* of a *mantra* is the index, the essential key-note of the meaning of the *mantra*. There is in this analysis of the word no reference to any gods or goddesses, no mythology, no element worship, no henotheism. If this plain and simple meaning of *devata* were understood, no more ~~will the mantras~~ having *marut* or *agni* for their *devatas* be regarded as hymns addressed to "the storm god" or "the god of fire;" but it will be perceived that these *mantras* treat respectively of the properties of *marut* and of the properties of *agni*. It will then be regarded, as said elsewhere in Nirukta :—

देवो दानाद्वा दीपनाद्वा द्योतनाद्वा द्युस्थानो भवतीति वा ॥ Nirukta, vii. 15.

that whatsoever or whosoever is capable of conferring some advantage upon us, capable of illuminating things, or capable of explaining them to us, and lastly, the Light of all lights, these are the fit objects to be called *devatas*. This is not in any way inconsistent with what has gone before. For, the *devata* of a *mantra*, being the key-note of the sense of the *mantra*, is a word capable of rendering an explanation of the *mantra*, and hence is called the *devata* of that *mantra*. Speaking of these *devatas*, Yaska writes something which even goes to show that people of his time had 'not even the slightest notion of the gods and goddesses of Max Müller and superstitious Hindus—gods, and goddesses that are now forced upon us under the Vedic designation, *devata*. Says Yaska :—

अस्ति ह्याचारो बह्व्यम् लोके देवदेवत्यमतिथिदेवत्यं पितृदेवतं ॥ Nirukta, vii. 4.

'We often find in common practice of the world at large, that learned men, parents, and *atithis*, (those guest-missionaries who have no fixed residence, but wander about from place to place benefiting the world by their religious instructions), are regarded as *devatas* or called by the names of *devatas*.' It is clear from the above quotation, that religious teachers, parents and learned men, these alone, or the like, were called *devatas* and no others, in Yaska's time. Had Yaska known

of any such idolatry or henotheism or *devata* worship which superstitious Hindus are so fond of, and which Professor Max Müller is so intent to find in the Vedas, or had any such worship prevailed in his time, even though he himself did not share in this worship, it is impossible that ~~he~~ should not have made any mention of it at all, especially when speaking of the common practice among men in general. There can be no doubt that element worship, or nature worship, is not only foreign to the Vedas and the ages of Yaska and Panini and Vedic *rishis* and *munis*, but that idolatry and its parent mythology, at least in so far as Aryavarta is concerned, are the products of recent times.

To return to the subject. We have seen that Yaska regards the names of those substances whose properties are treated of in the *mantras* as the *devatas*. What substances, then, are the *devatas*? They are all that can form the subject of human knowledge. All human knowledge is limited by two conditions, *i.e.*, *time* and *space*. Our knowledge of causation is mainly that of succession of events. And succession is nothing but an *order* in *time*. Again, our knowledge must be a knowledge of something and that something must be somewhere. It must have a *locality* for its existence and occurrence. Thus far, the *circumstances* of our knowledge—*time* and *locality*. Now to the *essentials* of knowledge. The most exhaustive division of human knowledge is between *objective* and *subjective*. Objective knowledge is the knowledge of all that passes without the human body. It is the knowledge of the phenomena of the external universe. Scientific men have arrived at the conclusion that natural philosophy, *i.e.*, philosophy of the material universe, reveals the presence of two things, matter and force. Matter as matter is not known to us. It is only the play of forces in matter producing effects, sensible, that is known to us. Hence the knowledge of external world is resolved into the knowledge of *force* with its modifications. We come next to subjective knowledge. In

speaking of subjective knowledge, there is *firstly*, the *ego*, the *human spirit*, the conscious entity; *secondly*, the internal phenomena of which the human spirit is conscious. The internal phenomena are of two kinds. They are either the voluntary, intelligent, self-conscious activities of the mind, which may hence be designated *deliberate activities*; or the passive modifications effected in the functions of the body by the presence of the human spirit. These may therefore be called the *vital activities*.

An *apriori* analysis, therefore, of the knowable leads us to six things, *time, locality, force, human spirit, deliberate activities* and *vital activities*. These things, then, are fit to be called *devatas*. The conclusion to be derived from the above enumeration is, that, if the account of *Nirukta* concerning Vedic *devatas*, as we have given, be really true, we should find Vedas inculcating these six things—*time, locality, force, human spirit, deliberate activities* and *vital activities*, as *devatas*, and no others. Let us apply the crucial test.

We find, however, the mention of 33 *devatas* in such *mantras* as these:—

अयस्त्रिंशतास्तुवतभूतान्यग्राम्यन् प्रजापतिः परमेष्ठ्याधिपतिरासीत् ।  
Yajur, xiv. 31.

यस्य अयस्त्रिंशदेवा अङ्गे गात्रा विभेजिरे ।  
तान्दे अयस्त्रिंशदेवाने के ब्रह्मविदो विदुः ॥ अथर्व X. xxii. 4-27.

“The Lord of all, the Ruler of the universe, the Sustainer of all, holds all things by 33 *devatas*.”

“The knowers of true theology recognize the 33 *devatas* performing their proper organic functions, as existing in and by Him, the One and Only.”

Let us, therefore, see what these 33 *devatas* are, so that we may be able to compare them with our *apriori* deductions and settle the question.

We read in Shatapatha Brahmana:—

सहोवाच महिमान एवेषामेते ऋषिर्वायव्ये देवा इति । कतमेते ऋषिर्वायव्ये इति । कतमेते वसव इति । अग्निश्च पृथिवी च वायुश्चान्तरिक्षं वादित्यश्च सौरश्च इन्द्रश्च नक्षत्राणि चैते वसव एतेषु हीदं सर्वं वसुहितमेते । इन्द्रश्च वासयन्ते तद्यदिदम् सर्वं वासयन्ते तस्माद्वसव इति ॥ ४ ॥ कतमे इन्द्र इति । दशमे पुरुषे प्राणा आत्मेकादशस्ते यदास्मान्मर्त्याच्छरीरादुत्क्रामन्त्यथ तेदयन्ति तद्वादोदयन्ति तस्मादुद्रा इति ॥ ५ ॥ कतम आदित्या इति द्वादश मासाः । वत्सरस्यैता आदित्या एते हीदं सर्वमाददाना यन्ति तद्यदिदं सर्वमाददाना यन्ति तस्मादादित्य इति ॥ ६ ॥ कतम इन्द्रः कतमः प्रजापतिरिति । स्तनयित्नुरेवेन्द्रो ज्ञः प्रजापतिरिति । कतमः स्तनयित्नु रित्यु शनिरिति कतमो यज्ञ इति पशव इति ॥ ७ ॥ कतमेते ऋषो देवा इतीम एव ऋषीलोका एषु हीमे सर्वं देवा इति । कतमो ही देवावित्यन्नं चैव प्राणश्चेति । कतमो अर्धयज्ञ इतियोग्यं पवते ॥ ८ ॥ तादृः यदयमेक एव पवतेऽय कथमर्धयज्ञ इति यदस्मिन्नप्यसर्वमर्ध्याध्नोत्ते नाध्वयज्ञ इति । कतम एको देव इति सन्नद्ध, त्यदित्याचक्षत ॥ xiv. 16. (Vide p. 66, Veda Bhāṣhya Bhūmika by Swāmi Dayanand Saraswati).

The meaning is:—Says Yajurveda to Shākalya, "there are 33 devatas which manifest the glory of God ; 8 *vasus*, 11 *rudras*, 12 *ādityas*, 1. *indra* and 1. *prajāpati* ; 33 on the whole. The eight *vasus* are 1. heated cosmic bodies, 2. planets, 3. atmospheres, 4. superterrestrial spaces, 5. suns, 6. rays of ethereal space,\* 7. satellites, 8. stars. These are called *vasus* (abodes), for, the whole group of existences resides in them, viz., they are the abode of all that lives, moves, or exists. The eleven *rudras* are the ten *prānas* (nervauric forces) enlivening the human frame, and the eleventh is *ātma*, (the human spirit). These are called the *rudras* (from root *rud* to weep), because when they desert the body it becomes dead, and the relations of the dead, in consequence of this desertion, begin to weep. The twelve *ādityas* are the twelve solar months, marking the course of time. They are called *ādityas* as by their cyclic motion they produce changes in all objects, and hence the lapse of the term of existence for each object. *Aditya* means that which causes such a lapse. *Indra* is the all-pervading electricity or force. *Prajāpati* is *yajna* (an active voluntary association of objects on the part of man, for the purposes of art, or association with other men for purposes of teaching or learning). It also means *Pashus* (the useful animals). *Yajna* and useful animals are called *prajāpati*, as it is by such actions and by such animals that the world at

\* This is called "agni loka" (a burning world) by Swami Dayanand Saraswati.—Ed

large derives its materials of sustenance. What, then, are the three *devatas*? Asks Shākalya. "There are," replies Yājñavalkya, "the 3 *lokas*, (*viz.*, locality, name and birth). What are the two *devatas*?—asked he." Yājñavalkya replied, "*prāṇas* (the positive substances) and *anna* (the negative substance). What is the *Adhyardha*? He asks." Yājñavalkya replies, "*Adhyardha* is the universal electricity, the sustainer of the universe, known as *sātrātma*." Lastly, he inquired, "Who is the one *Devata*?" Yājñavalkya replied, "God, the adorable."

These, then, are the thirty-three *devatas* mentioned in the Vedas. Let us see how far this analysis agrees with our *apriori* deduction. The eight *vasus* enumerated in Shatapatha Brahmana are clearly the *localities*; the eleven *rudras* include, *firstly*, the *ego*, the human spirit, and *secondly*, the ten *nervauric forces*, which may be approximately taken for the *vital activities* of the mind; the twelve *ādityas* comprise *time*; *electricity* is the all-pervading *force*; whereas *prajāpati*, (*yajna* or *pashus*), may be roughly regarded as comprising the objects of intelligent *deliberate activities* of the mind.

When thus understood, the 33 *devatas* will correspond with the six elements\* of our rough analysis. Since the object here is not so much to show exactness of detail as general coincidence, partial differences may be left out of account.

It is clear, then, that the interpretation of *devatas* which Yaska gives is the only interpretation that is consistent with the Vedas and the Brahmanas. That no doubt may be left concerning the pure monotheistic worship of the ancient Aryas, we quote from Nirukta again:—

महाभाग्यादेवताया एक आत्मा बहुधा स्तूयते एकस्यात्मनोऽन्ये देवा प्रतङ्गानि भवन्ति। कर्मजन्मान आत्मजन्मान आत्मैवेष्टा रथो भवति आत्माऽश्व आत्मा-युधमात्मेष्टे वा आत्मा सर्वे देवस्य देवस्य ॥ Nirukta, vii. 4. This means:—

\* The six elements are, 1. time (12 *ādityas*), 2. locality (8 *vasus*), 3. force (10 *Rudras*), 4. human spirit (*Atma*, the eleventh *Rudra*), 5. deliberate, intelligent activities of the mind, 6. vital activities of the mind.—Ed.

† John Murdoch: Religious Reform, Part III, Vedic Hinduism.

"Leaving off all other *devatas*, it is only the Supreme Soul that is worshipped on account of His omnipotence. Other *devatas* are but the *pratyangas* of this Supernal Soul, they but partially manifest the glory of God. All these *devatas* owe their birth and power to Him. In Him they have their play. Through Him they exercise their beneficial influence by attracting properties, useful, and repelling properties, injurious. He alone is the All in All of all the *devatas*."

From the above it will be clear that, in so far as worship is concerned, the ancient Aryas adored the Supreme Soul only, regarding Him as the life, the sustenance and dormitory of the world. And yet pious Christian missionaries and more pious Christian philologists are never tired of propagating, before the world, the lie that the Vedas inculcate the worship of many gods and goddesses. Writes a Christian missionary in India:—

"*Monotheism* is a belief in the existence of one God only; *polytheism* is a belief in the plurality of gods. Max Müller says, 'If we must employ technical terms, the religion of the Veda is polytheism, not monotheism.' The 27th hymn of the 1st Ashtaka of the Rigveda concludes as follows: 'Veneration to the great gods, veneration to the lesser, veneration to the young, veneration to the old; we worship the gods as well as we are able: may I not omit the praise of the older divinities.'"

The pious Christian thus ends his remarks on the religion of the Vedas. "Pantheism and polytheism are often combined, but monotheism in the strict sense of the word, is not found in Hinduism." Again says the pious missionary:—

"Ram Mohan Roy, as already mentioned, despised the hymns of the Vedas, he spoke of the Upanishads as the Vedas, and thought that they taught monotheism. The Chhandogya formula, '*ekamevadwityam brahma*,' was also adopted by Keshub Chander Sen. But it does not mean that there is no second God, but that there is no second anything—a totally different doctrine."

Thus it is obvious that Christians, well saturated with the truth of God, are not only anxious to see monotheism off the Vedas, but even off the Upanishats. Well might they regard their position as safe, and beyond assail on the strength of such translations as these:—

"In the beginning there arose the Hiraṇyagarbha (*the golden germ*)—He was the one born lord of all this. He established the earth and

the sky :—Who is the God to whom we shall offer our sacrifice ?”  
*Max Müller.*

“He who gives breath, He who gives strength, whose command all the bright gods revere, whose shadow is immortality, whose shadow is death:—Who is the God to whom we shall offer our sacrifice?” *Ibid.*

Hiranyagarbha, which means ‘God in whom the whole luminous universe resides in a potential state’ is translated into the *golden germ*. The word *jātah* is detached from its proper construction and placed in apposition with *patir*, thus giving the sense of “the one born lord of all this.” Perhaps, there is a deeper meaning in this Christian translation. Some day, not in the very remote future, these Christians will discover that the *golden germ* means ‘conceived by the Holy Ghost,’ whereas ‘the one born lord of all’ alludes to Jesus Christ. In one of those future happy days, this *mantra* of the Veda will be quoted as an emblematic of a prophecy, in the dark distant past, of the advent of a Christ whom the ancients knew not. How could they, then, adore him, but in the language of mystic interrogation? Hence the translation, “Who is the God to whom we shall offer our sacrifice?” Even the second *mantra*, Max Müller’s translation of which we have subjoined above, has been differently translated by an audacious Christian. What Max Müller translates as “He who gives breath,” was translated by this believer in the word of God, as “He who sacrificed Himself, i.e., *Jesus Christ*.” The original words in Sanskrit are य आत्मादा, which mean ‘he who gives spiritual knowledge.’

Let us pass from these *mantras* and the misinterpretations of Christians to clear proofs of monotheism in the Vedas. We find in Rigveda the very *mantra* which yields the *golden germ* to European interpreters, running as follows :—

द्विरण्यगर्भः समवर्त्ततामे भूतस्य जाताः पतिरेक आसीत् ।

स दाधार पृथिवीं आमुतेमां कस्मै देवाय इविषा विधेम ॥ Which means :—

“God existed in the beginning of creation, the only Lord of the unborn universe. He is the Eternal Bliss whom we should praise and adore.”

In Yajur Veda, xvii, 19, we find :—

विश्वतश्चक्षुः विश्वतो मुखो विश्वतो वाङ्मनः विश्वतस्पात् ।

संवाङ्मन्यधमतिः संवत्तर्वावाभूमी जलयन् देव एकः ॥ Which means :—

Being all-vision, all-power, all-motion in Himself, He sustains with His power the whole universe, Himself being One alone."

And in Atharva Veda, XIII. iv 16-21, we find :—

न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते .....

एष एक एक इदेक एव । सर्वे चस्मिन् देवः एकवृत्तो भवन्ति ॥ Which means :—

There are neither two gods, nor three, nor four,.....nor ten. He is one and only one and pervades the whole universe. All other things live, move and have their existence in Him."

## ERRATA.

PAGE.	LINE.	INCORRECT.	CORRECT.
2	6	The	To
7	9	as systems	into systems
23	last but one	údelight	delight
27	12	philology	philosophy
28	15	iu	of
33	1	have	We have
33	25	the Ribhus	Ribhus



# CRITICISM

## ON

# MONIER WILLIAMS' "INDIAN WISDOM "

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## INTRODUCTION.

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We have mentioned the Preface, the Introduction and the review of the Vedas. We now come to the Brahmanas and the Upanishads. The very ancient theological and religious records also find a place here. They occupy 21 pages. Then come the Six Schools of Philosophy,—the Niyaya, the Sankhya, the Vaisheshika, the Yoga, the Purva Mimamsa and the Vedanta schools. This chapter runs through 78 pages. Then we come to Jainism and Bhagwat Gita. Bhagwat Gita has been, with great truth, styled the eclectic school of philosophy, and why not so, the Sankhya Marga, the Yoga Marga and the Bhakti Marga, the three royal roads to salvation, are equally recognised. This occupies 28 pages. We come now to the Vedangas,—Siksha, Vyakarana, Nirukta, Chhanda and Jyotish,—alphabet, grammar, etymology, prosody and astronomy. This occupies 40 pages. Then come the Smritis; they occupy 114 pages. Manu Smriti and Yajnavalkya are thoroughly reviewed. The author is at home here. He is well pleased to find matters of coudemnation in Manu and Yajnavalkya. We come then to Ramayana and Mahabharata.\* Bulky as these books are, a bulk of 140 pages of the book is devoted to these epic poems. The later dramas, puranas, &c. only deserve a passing notice. They occupy 70 pages. The following is the summary :—

	PAGES.
Preface and Introduction	48
Vedas	26
Brahmanas and Upanishads	21
Six Schools of Philosophy	78
Jainism and Eclecticism	28
Rhetoric, Grammar and Astronomy	40
Smritis	114
Epics (Ramayana and Mahabharata)	140
Puranas and Dramas...	70
Alphabetical Index	23
<b>TOTAL</b>	<b>588</b>

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\* The Manuscript, about 8 pages, is missing except these last few words :—"consisting of the author's remarks aptly interspersed by long quotations and translations from other authors."

It is evident then that the author is ~~obviously~~ a man of vast study, of wide information, and possessed of ~~encyclopedic~~ knowledge, at least in so far as Sanskrit goes. ~~It is well for us to avail of the information that can be derived from such a source, as such chances are not often to be found, that are exceptional and very rare. The more we proceed with the review of the book, the more impatient we become to learn the scope and the contents of the book. This information I shall now no longer withhold from you. I proceed directly to the scope, the aims and objects of the book.~~

Says Professor Monier Williams, at p. 3 of his Preface :—

"The present volume attempts to supply a want, the existence of which has been impressed upon my mind by an inquiry often addressed to me as a Baden Professor :—Is it possible to obtain from any one book a good general idea of the character and contents of Sanskrit literature?"

Further on he says :—

"Its pages are also intended to subserve a further object. They aim at imparting to educated Englishmen, by means of translations and explanations of portions of the sacred and philosophical literature of India, an insight into the mind, habits of thought, and customs of the Hindus, as well as a *correct* knowledge of a system of belief and practice which has constantly prevailed for at least 3,000 years, and still continues to exist as one of the principal religions of the non-Christian world."

Then, on page 36 of the Introduction, we have :—

"It is one of the aims, then, of the following pages to indicate the points of contrast between Christianity and the three chief *false* religions of the world, as they are represented in India."—(Please mark the word *false*.)

Then on page 38 of the Introduction, we have :—

"It seems to me, then, that in comparing together these four systems—Christianity, Islām, Brāhminism and Buddhism—the crucial test of the possession of that absolute divine truth which can belong to only one of the four, and which—if supernaturally communicated by the common Father of mankind for the good of all His creatures—must be intended to prevail everywhere, ought to lie in the answer to two questions : *1st.*—What is the ultimate object at which each aims? *2ndly.*—By what means and by what agency is this aim to be accomplished?"

It is clear then the objects of the book are :—

I.—In one book to give a general idea of the character and contents of Sanskrit literature.

II.—To draw for Englishmen a picture of our manners, habits, customs, institutions and beliefs, not a distorted picture, a misrepresentation, but a true one, for the picture is to be drawn by means of translations and explanations of portions of our sacred literature !!

III.—To indicate the points of community between Christian and other non-Christian religions.

IV.—That Islām, Buddhism and *Brahminism* (mark the last) are the three false religions of the world—or that Christianity is the only true religion.

V.—That taking Christianity, Brahminism, Islām and Buddhism, the possession of absolute divine truth can only belong to one of the four.

VI.—That the absolute divine truth as supernaturally communicated by the common Father of mankind (remember this truth is Christianity) is one that is intended to prevail everywhere.

VII.—That *firstly* this absolute truth is the only religion, that gives a correct answer to the question, what is the ultimate object or aim? And *secondly* that this absolute truth or Christianity alone gives the true scheme by which the common end or object of all is to be accomplished.

How far the last four articles of Professor Monier Williams' claims are right will just appear in the sequel.

A brief sketch of the answer to the first article has already been given in an enumeration of the contents of the book. Let me only point out that the four books, esteemed only next to the Vedas, and generally called the *Upa-Vedas*, find no mention anywhere throughout the list. It is especially upon the subject matter of these books that a true estimate of Indian and occidental civilization can be formed by comparison. These four books are the Artha Veda, the Dhanur Veda, the Ayur Veda and the Gandharva Veda. The Artha Veda is the *Upa-Veda* that deals with applied Mechanics, Engineering, Perspection, Practical Arts (Chemical and Physical) and Geology. The Ayur Veda is the *Upa-Veda* that deals with Surgery, Botany, Physiological Chemistry, Anatomy, Physiology, Materia Medica and the Chemistry and cure of poison. The Gandharva Veda is the *Upa-Veda* of Music or fine arts, whereas the Dhanur Veda is the science of Martial appliances, instruments and tactics.

The second article, important as it is, will only be estimated at its due worth, in the progress of these reviews. In the course of these lectures it will be shown how far Professor Williams misrepresents or otherwise, or rightly translates or mistranslates, gives genuine explanations or forged ones of portions of our sacred literature.

The third article shall be reviewed fully at the end of the whole course of these reviews.

We come now to the subject matter of the Introduction.

It deals with four points. *Firstly*, it gives a sketch of the past and present condition. The main portion consists of a geographical, political and historical sketch of the past condition of India as *imagined* by the so called historians and philologists to be true. All this is foreign to the purpose of my review. One point, however, is worth pointing out. It is where he gives his own remarks on caste system.

This is what he says at p. 24 of his Introduction:—

"Even in districts where the Hindus are called by one name and speak one dialect they are broken into separate classes divided from

each other by barriers of caste far more difficult to pass than social distinctions of Europe," &c., &c. "This separation constitutes, in point of fact, an essential doctrine of their religion. The growth of the Indian caste system is perhaps the most remarkable feature in the history of this extraordinary people. Caste, as a social institution, meaning thereby conventional rules which separate the grades of society, exists of course in all countries. In England, caste in this sense exerts no slight authority. But with us caste is not a religious institution.

On the contrary, our religion, though it permits differences of rank, teaches us that such differences are to be laid aside in the worship of God, and that in His sight all men are equal. Very different is the caste of the Hindus. The Hindu believes that the Deity regards men as *unequal*, that he created distinct kinds of men as he created varieties of birds or beasts; that Brahmanas, Kshatriyas, Vaishyas and Shudras are *born* and must remain distinct from each other; and that to force any Hindu to break the rules of caste is to force him to sin against God and against nature."

Professor Monier Williams then points out that caste rules in India hinge upon, 1. Preparation of food, 2. Inter-marriage, 3. Professional pursuits. Had the Baden Professor professed to base these remarks upon personal observations or accounts of India as given by various writers on the subject, we would have nothing to add, but the Baden Professor regards the sacred Sanskrit literature to be the only key to "the satisfactory knowledge of the people committed to our (he means his or his nations') rule." He says:—

"Happily India, though it has at least twenty distinct dialects, has but *one* sacred and learned language and one literature, *accepted* and *revered* by all adherents of Hinduism alike, however diverse in race, dialect, rank and creed."

And it is upon the *sacred Sanskrit literature* of India that he bases his remarks. Let us see how far they are correct. The Professor asserts:—

I.—That caste system in India is a religious institution, whereas it is only a social institution in England. It is good for our brothers to note down the confession that there *is* caste system in England.

II.—That according to Christianity, all people are alike to God, but in Brahminism, the Deity regards men as *unequal*, or

III.—That Brahmanas, Kshatriyas and Vaishyas are born, and

IV.—That only people of the same caste eat together, inter-marry and pursue the same professional pursuits; these three being the tests of caste.

With regard to the second point, that according to the doctrines of Brahminism God regards men as *unequal*, I quote the 2nd Mantra of 26th Adhyaya of Yajur Veda:—

यथेमां वाचं कथ्यामीमावदानि जनेभ्यः ब्रह्मराजन्याभ्यां शूद्राय चार्याय च स्वाय चारवाण्य च । प्रियो देवानां दक्षिणायै दातुरिह भूयास्त्वय मे कामः सख्यतासुपमादो नमस्तु ॥ Which means, "I (God) have given word

(Revelation) which is the word of salvation for all people, Brahmanas, Kshatriyas, Vaishyas, and even the Shudras. Therefore regard no one as unequal among yourselves, but try to be loved by all wise people, to distribute gifts among all, and always desire the well-being of all."

The Mantra is very clear, and I have quoted it to show that the first position assumed by Baden Professor is groundless. We come now to his assertion that caste is a religious institution, and not a social one in India. Now an institution is called a religious one when distinctions of the institution are maintained on the ground that they are obligatory by religion, but all distinctions maintained on the ground of differences of wealth, learning and industry are social distinctions.

Let us read Manu:—विप्राणां ज्ञानतो ज्यैष्ठ्यं क्षत्रियाणामनु वीर्यतः ।

वैश्यानां धन्यधान्यतः शूद्राणामेवं जन्मतः ॥ This means that the ground of distinctions among Brahmanas is from the point of learning, that among Kshatriyas is on account of physical powers, and that among Vaishyas is on the ground of wealth and possessions, that among Shudras alone does birth distinction exist. Lest Monier Williams may mistake my sense and the sense of Manu and assert on the face of these quotations that Brahmanas, Kshatriyas and Vaishyas are born, let me again quote Manu:—

शूद्रो ब्राह्मणतामेति ब्राह्मणश्चैति शूद्रताम् । क्षत्रियाज्जातमेवन्तु विद्याद्विद्यात्तथैव च ॥ Which means that Shudras can become Brahmanas and Brahmanas Shudras and so with Kshatriyas and Vaishyas.

Again Says Manu, जन्मनः जायते शूद्रः संस्काराद्भवेद्द्विजः ॥ All people are born Shudras, but by संस्कार or by virtue of गुणकर्मस्वभाव, of their acquisitions and accomplishments, become Brahmanas, Kshatriyas ब्राह्मण क्षत्रिय, &c.

The fourth position taken up by Monier Williams is that eating together, inter-marriage and similarity of pursuits define a caste. Among these three, the second only deserves consideration. For, if similarity of pursuits be any element, it might be as reasonable for Monier Williams to regard all Professors of Schools and Colleges in England to belong to one caste. The same remark applies to food and drinks. Eating and drinking together is absolutely prohibited in Manu not only for people of different castes, but all individuals alike.

Says Manu:—नोच्छिष्टतः कस्यचिद्भ्यात् नाद्याच्चैव तद्वान्तरा । न चैवात्यशनं कुट्यर्पान्नोच्छिष्टतः क्वचिद्भजेत् ॥ १ ॥

Let no one eat from the same dish with any one else, let none overfeed himself and walk out after dinner without a hand-wash.

This point therefore is entirely out of question. What now remains is the question of inter-marriages. We here again quote from Manu :—

सवर्णादे द्विजातीनां प्रथमं वरकर्मणि । कामतस्तु प्रवृत्तानामिमाः स्युः  
क्रमयो वराः शूद्रेव भार्यायै शूद्रस्य सा च स्वा च विप्रः स्यते । ते च स्वा चैव राज्ञश्च  
तारच स्वा च शूद्राश्च नमनः ॥ १३ ॥ This means that the best form of first  
marriage is that in which the male and female are of the same वर्ण  
or what is wrongly called caste, but a Shudra woman should only  
marry a Shudra, a Vaishya woman, a Vaishya. The Kshatriya should  
marry a शूद्रा, वैश्या, क्षत्रिया only, and the Brahmana any.

This shows that a वैश्यानी or Vaishya woman marrying a Brahmana is allowable and so for others. Professor Monier Williams, asserted that caste system in India is a religious institution, but it is a social one in England. We have proved that caste system is not a religious institution but a social one as it is everywhere. He asserted that in Brahminic religion Deity regards all men as unequal, but we have proved that He does not. He asserted that Brahmanas, Kshatriyas and Vaishyas are born. We have proved that they are not, but Shudras are. And lastly he asserted that similarity of professions, inter-marriage and eating together are the characteristics of a caste. We have shown that they are not. We now leave this point which is peculiarly illustrative of the unrivalled learning of the Professor, and come to the second part of his Introduction on the religion of the Hindus.

He says that there are 3 points of view from which any religion may be looked at; 1. faith, 2. work or ritual, 3. doctrine or dogmatic knowledge. He calls the 1st two, faith and work or ritual, the exoteric side of religion; and doctrine, or dogmatic knowledge, the esoteric side of religion. After laying down this distinction, he says that, viewed from an esoteric point of view, the Hindu religion is Pantheism. He says:—

“It (Hindu religion) teaches that nothing really exists but the Universal Spirit, that the soul of each individual, is identical with that Spirit, and that every man's highest aim should be to get rid, for ever, of doing, having and being, and devote himself to profound contemplation with a view to obtain such spiritual knowledge as should deliver him from the mere illusion of separate existence and force upon him the conviction that he is himself part of the one being constituting the universe.”

We shall see how far our Baden Professor of Sanskrit is right in these assertions. He says that Hindu religion teaches :—

I.—That nothing but the Universal Spirit exists.

II.—That each individual is identical with this Spirit.

III.—That every man's aim should be to get rid of doing, having and being.

IV.—That each soul should free himself from being in his separate existence.

V.—That each soul is part of the one being constituting the universe.

Let us now examine these five propositions.

His first proposition is that nothing but the Universal Spirit exists.

I quote here from an Upanishat :—

अजमेकां लोहितशुक्लकृष्णां ब्रह्मीः प्रजाः सृज्यमानां स्वयमेव ।

अजो ह्यजो जुषमानो ऽनुशेते जहात्येनां भुक्तभोगामजो ऽन्यः ॥

The meaning is that "God, matter and human souls, these are the three eternal substances, ever uncreated. The eternal human souls enjoy the eternal matter while involved in material existence. Whereas the third eternal substance, God, exists for ever, but is neither involved in material existence, nor enjoys the material world." Here it is said that not universal spirit alone exists, but matter and human souls also exist co-eternally. If more evidence were required on this head, it would be easy to quote many other very clear passages, but I believe the above is clear enough.

Williams' second proposition is that each individual is identical with the Universal Spirit. Here let me quote from Brihadaranyaka Upanishat :—य आत्मनि तिष्ठन्नात्मनोऽन्तरोऽयमात्मा न वेद यस्यात्मा शरीरम् । आत्म नोऽन्तरो यमयति स त आत्मान्तयाम्यमृतः ॥

Says Yajnavalkya to Maitreyi in answer to her question, "O Maitreyi, the Universal Spirit who pervades even the human soul but is distinct from the human soul, whom ignorant human soul does not know, who resides in the innermost of the human soul, who is distinct from human soul but witnesses the actions of the human soul and awards or punishes him, yes, He, even He, the Universal Spirit, is immortal and also pervades thee."

Williams' third proposition respecting Brahmanical religion is that it teaches every man the duty of getting rid of all doing, being and having. I quote here from 40th Chapter of Yajur Veda :—कुर्वन्नेवेह कर्माणि जिजीविषेच्छतप्तुं समः । एवं त्वयि नान्यथेतो ऽस्ति न कर्म लिप्यते नरे ॥ This means that each soul should desire to live for 100 years or more, spending his life in doing actions, always performing good deeds. Thus alone and not otherwise is freedom from sin and pain possible. The purport is that the doing of action or good deed is the first essential.

Williams' fourth proposition is that each should free himself from the delusion of separate existence. I need not answer this, as it is clear that, believing God to be distinct from the soul, the idea of separate existence is not a delusion, and if this be not a delusion, it is not a proper object to get rid of.

The fifth assertion is that each soul is a part of the being constituting the universe. If anything needs to be said upon this head, it will suffice to say that not in one Mantra but in innumerable Mantras and Upanishads, the Universal Spirit is regarded as *one whole* without form, body or parts, *true* or indivisible. Since God has no parts, it is mere absurd to believe that human souls can be parts of the Universal Spirit that is incapable of being divided into parts.

Then in order to reconcile this pantheistic view, which does not admit of any necessity of faith, work or ritual, with the existence of faiths, innumerable works or rituals in India, Williams forges a fallacious reasoning which is called in Sanskrit logic by the technical name *chhal*. He says that believing God to be identical with human souls the Hindu were led to believe that human souls had only emanated from God. English language and English brain may perhaps be capable of confounding identity with emanation, but unless a clear proof of it is given, I am not in a position to say anything respecting the justification of Williams' position.

I now come to the 3rd part of the Introduction, i.e., the one respecting the Languages of India.

Says Monier Williams :—

"The name Sanskrit as applied to the ancient language of the Hindus is an artificial designation for a *highly elaborated form* of the language originally brought by the Indian branch of the great Aryan race into India. This original tongue soon became modified by contact with the dialects of the aboriginal races who preceded the Aryans, and in this way converted into the peculiar language (*bhasha*) of the Aryan immigrants who settled in the neighbourhood of the seven rivers of the Punjab and its outlying districts (*Sapta Sindhavams*—in Zend *Hapta Hendu*). The most suitable name for the original language thus molded into the speech of the Hindus is Hindu-i (=Sindu-i, its principal later development being called Hindi,\* just as the Low German dialect of the Angles and Saxons when modified in Britain was called Anglo-Saxon. But very soon that happened in India which has come to pass in all civilized countries. The spoken language, when once its general form and character had been settled, separated into two lines, the one elaborated by the learned, the other popularized and variously provincialized by the unlearned. In India, however, from the greater exclusiveness of the educated few, the greater ignorance of the masses, and the desire of a proud priesthood to keep the key of knowledge in their own possession, this separation

\* It may be thought by some that this dialect was nearly identical with the Language of the Vedic hymns, and the latter often gives genuine *Prakrita* forms (as *Kuta* for *krita*); but even Vedic Sanskrit presents great elaboration scarcely compatible with the notion of its being a simple original dialect (for example, in the use of complicated grammatical forms like Intensives), and Panini, in distinguishing between the common language and the Vedic, uses the term *Bhasha* in contradistinction to *Chhandas*, the Veda).



became more marked, ~~Latin~~ diversified, and progressively intensified. Hence, the very grammar which with other nations was regarded only as a means to an end, came to be treated by Indian Pandits as the end itself, and was subtilized into an intricate, science, fenced around by a bristling barrier of technicalities. The language, too, elaborated *pari passu* with the grammar, rejected the natural name of Hindū-i or 'the speech of the Hindus,' and adopted an artificial designation, viz. *Sanskrita*, the perfectly constructed 'speech' (*sam=con, kṛita=factus, 'formed'*), to denote its complete severance from vulgar purposes, and its exclusive dedication to religion and literature; while the name *Prakṛita*—which may mean 'the original' as well as 'the derived' speech—was assigned to the common dialect. This itself is a remarkable circumstance; for, although a similar kind of separation has happened in Europe, yet we do not find that Latin and Greek ceased to be called Latin and Greek when they became the language of the learned, any more than we have at present distinct names for the common dialect and literary language of modern nations."

Herein Monier Williams asserts 6 distinct propositions :

- i.—That Sanskrit (well formed) is an artificial designation.
- ii.—That it is highly elaborate.
- iii.—That it was modified by the tongue of aboriginal tribes and gave rise to Bhasha.
- iv.—That Grammar is so elaborate that it was regarded as an end and not as a means.
- v.—That Sanskrit Grammar is an intricate science fenced by a bristling barrier of technicalities.
- vi.—That *Prakṛit* means the original tongue. We will take each of his propositions turn by turn.

A designation is artificial when it is arbitrarily chosen not on the ground of the sense expressed by it. For an individual being called John, or Monier Williams, John or Monier Williams is an artificial designation, because it does not signify any attribute or attributes of the individual which the word Monier Williams denotes. Well then is Sanskrit an artificial designation? He himself admits that Sanskrit means well formed. Let us see if Sanskrit is well formed. \* \* \* \* \*

## CRITICISM

### Monier ~~Williams~~ "Indian Wisdom."

#### — + — \$ + — LECTURE I.

#### THE HYMNS OF THE VEDAS, (1.)

I COME now to Monier Williams' Lecture on "The Hymns of the Vedas." He proposes in this lecture to offer examples of the most remarkable religious, philosophical and ethical teachings of ancient Hindu authors. He can hardly convey 'an adequate idea of the luxuriance of Sanskrit literature.' He complains of 'the richness of the materials' at his command, for, he confesses his inability to do justice to it. But let us not think that a man of Monier Williams' temper can ever be too warm in his panegyrics on such bosh as Hindu writings. They are 'too often marked by tedious repetitions, redundant epithets and far-fetched conceits.' In Sanskrit there is not to be found that coldness and severe simplicity which characterizes an Englishman's writings. He lives in a climate too cold to admit of oriental warmth of style. He is surrounded by too severe and simple a civilisation in England to admit of the gentle but complex civilisation of India. The standard of judgment set upon India differs very much from that set upon England. 'With Hindu authors excellence is apt to be measured by magnitude,' and 'quality by quantity.' But he can not close his eyes against 'the art of condensation so successfully cultivated as in some departments of Sanskrit Literature' (he means the Sūtras). And in reconciling his view with the existence of the Sūtras, Professor Williams offers an explanation. It is this, "Probably the very prolixity natural to Indian writers led to the opposite extreme of brevity, not more by a law of reaction, but by the necessity for providing the memory with "aids and restoratives" when oppressed and debilitated by too great a burden." Professor Williams would have been perfectly right in passing the above remarks, were it not that the Sanskrit writings that abound in prolixity have followed and not preceded the condensed literature in point of time. Leaving out of account the Vedas which are the starting point of Indian literature, the Upanishats, the Upavedas and especially the six Drashanas may be called the condensed literature of India; whereas the later novels, dramas, *puranas* and *vrillis* and *tikas* may, with perfect truth, be styled the prolix literature of India. Now, not a single line of the Upanishats or the Upavedas or the Darshanas was written posterior to the *puranas*, the dramas, &c.; and Professor Williams also admits this. What meaning are we to attach then to Williams' assertion that the condensed literature was due to a law of reaction? Does Monier Williams mean that long before there had occurred an action, i.e. long before the prolix literature came to be written, there had set in a reaction, i.e. that of condensed writings? Monier Williams is much to

be credited for ~~logic~~, for, according to him, a reaction precedes the action of which it is a result. Supernatural Christianity, which is the religion of Monier Williams, is a very true advocate in him. A son without a father is what Christianity would have us believe. But Monier Williams would rather that the son existed long before the birth of his father. We shall find as we proceed further on that this is not in any way a startling proposition as compared with others that Monier Williams has yet to assert. His second reason is that the ancients had recourse to the condensed methods of writing as aids and restoratives to an oppressed and debilitated memory. Now, gentlemen, be fair and judge among yourselves. What was there to oppress and debilitate the memory? Was it the Upanishats, the Upavedas or the Brahmanas? Professor Williams must be bluntly ignorant of Sanskrit literature, if he thinks that the Upanishats, the Brahmanas or the Upavedas could oppress or debilitate the memory. It is one of the blessings of modern civilisation to deteriorate the intellect and enslave memory. I here quote from a number of a well-known scientific paper, "Nature," dated 25th January, 1883.

"Few students of science can fail to feel at times appalled by the ever increasing flood of literature devoted to science and the difficulty of keeping abreast of it even in one special and comparatively limited branch of inquiry. Were merely the old societies and long established journals to continue to supply their contributions, these, as they arrive from all parts of the country and from all quarters of the globe, would be more enough than to tax the energy of even the most ardent enthusiast. But new societies, new journals, new independent works start up at every turn, till one feels inclined to abandon in despair the attempt to keep pace with the advance of science in more than one limited department."

"One of the most striking and dispiriting features of this rapidly growing literature is the poverty or worthlessness of a very large part of it. The really earnest student who honestly tries to keep himself acquainted with what is being done, in at least his own branch of science, acquires by degrees a knack of distinguishing, as it were, by instinct, the papers that he ought to read from those which have no claim on his attention. But how often may he be heard asking if no means can be devised for preventing the current of scientific literature from becoming swollen and turbid by the constant impouring of what he can call by no better name than rubbish."

If more evidence were required on this head, I would refer the reader to the prevalent systems of education for a verification of the results. Who is here that does not acknowledge the all-importance of cramming in passing the examination? Who is here that would not evince to the fact of mathematics and even philosophy being nowadays learnt on the cram system? It is not India alone that is teeming with these deformities. Much more so is this the case with England. There the cry of memory complaints has risen so high that many professors

have set up entirely new schools of memory training with the express object of saving poor English memories from utter destruction and ruin. Is it not clear, then, that the prolixity of literature, the "exuberant verbosity," and the worthlessness and rubbish character, of which Monier Williams so much complains, are more to be found in his own camp of modern civilisation than in the natural, simple, and invigorating writings of the authors of the Upanishats, the Upavedas and the Darshanas. To prove this, let me quote here from the well-known Upaveda, Sushruta on medical science.

“सूक्ष्माहि द्वयोरस गुण वीर्यं विपाक दोष धातु मलाशय मर्मसिरा  
स्नायुसन्ध्यश्चस्थिगर्भसम्भवद्रव्यसमूहविभागास्तथा प्रनष्टप्रमथोद्धरणव्रण वि-  
निश्चय भग्न विकल्पाः साध्ययाप्यप्रत्याख्येयता च विकाराणामेवमादयश्चान्ये  
विशेषः सहस्रशो ये विचिन्त्यमाना विमल विपुल बुद्धेरपि बुद्धिमाकुली कुर्युः  
किम्पुनरल्पबुद्धेः तस्मादवश्यमनुपदपादश्लोकार्धश्लोकमनुवर्णयितव्यमनुश्रुत-  
व्यञ्च ॥ अध्याय ४ ॥

The meaning of which is that "the various physiological subjects called द्रव्य, रस, गुण, वीर्य, &c., &c., are subjects, which sometimes even puzzle the most clear-headed intellect. Let every student of medical science, then, apply his बुद्धि (intellect) in comprehending or understanding these principles and let him reflect." There is no need of multiplying quotations, for, it cannot be doubted that the Upanishats, the Niruktas, the Upavedas and the Darshanas are all addressed to the intellect, and the complaint is that they often puzzle the most clear-headed intellects and not that they cannot be remembered. It is clear, then, that the condensed literature of Sanskrit, the Sutras, are not due to reaction, and that they are not aids or restoratives to memory, but rather appeal to the intellect or the faculties of understanding.

Professor Williams now passes from this, which is a pure digression from the subject, to the proper subject. Only once before the treatment of the subject, like an impartial writer, he inculcates the duty of studying fairly and without prejudice the other religions of the world. That his fairness and freedom from prejudice may not be ill judged, I again quote from the fair and unprejudiced Christian, Professor Monier Williams :—

"For, may it not be maintained, that the traces of the original truth imparted to mankind should be diligently sought for in every religious system, however corrupt, so that when any fragment of the living rock is discovered, it may at once be converted into a fulcrum for the upheaving of the whole mass of surrounding error? At all events, it may reasonably be conceded that if nothing true or sound can be shown to underlie the rotten tissue of decaying religious systems, the truth of Christianity may at least in this manner be more clearly exhibited and its value by contrast made more conspicuous."

Leaving Monier Williams with his hopes regarding the not decaying but living Christianity aside, for the moment, we come now to the proper subject. Professor Williams confesses that "the idea of a revelation, though apparently never entertained in a definite manner by the Greeks and Romans, is perfectly familiar to the Hindus." But the Vedas are not a revelation in the sense in which the Bible is to the Christian or the Qoran to the Mohamedan.

The Qoran is "a single volume manifestly the work of one author, descended entire from heaven in the night called *al qadr*, in the month of Ramazan." "The Old Testament was furnished with its accompaniments of Chaldee translations and paraphrases called Targums." But "the word Veda" says Professor Williams, "means knowledge; and is a term applied to Divine *unwritten* knowledge, imagined to have issued like breath from the Self-existent, and communicated to no single person, but to a whole class of men called Rishis or inspired sages. By them the divine knowledge thus apprehended was transmitted, not in writing, but through the ear, by constant oral repetition, through a succession of teachers, who claimed as Brahmins to be its rightful recipients. . . . Moreover, when at last, by its continued growth, it became too complex for mere oral transmission, then this Veda resolved itself, not into one single volume, like the Qoran, but into a whole series of compositions, which had in reality been composed by a number of different poets and writers at different times during several centuries."

Monier Williams herein asserts:—

I.—That the Vedas are really *unwritten* knowledge issuing like breath from the Self-existent.

II.—That they were communicated to a whole class of men called Rishis or inspired sages.

III.—That they continued to grow, hence their present written book form.

IV.—That the Vedas are a series of compositions by a number of different poets and writers at different times during several centuries.

We will take Professor Williams' propositions one by one. His first proposition is that the Vedas are really *unwritten* knowledge issuing like breath from the Self-existent. Now, does Professor Williams imagine that there can ever be anything like a written knowledge? But it is here clearly to be understood that I am not here speaking of the knowledge being written down, but of written knowledge. Professor Williams seems to imagine that the Vedas are laboring under a very serious defect. The Christians, he seems to think, have a definite revelation, as it is put down in black and white; and so have the Mahomedans, for, their book descended from heaven in its present form. He therefore imagines that the Christians have a settled revelation, a something definite to lay their hands upon as their sacred books, but the Veda being *unwritten* knowledge is not tangible, is not a reality or a something definite. In this he is entirely wrong, and, if not wrong, he very sadly betrays a want of philosophical culture. For, Vedas being *unwritten* knowledge, let me ask, Can there be

anything which can with philosophical precision be called written knowledge? Let us be clear on the subject. A revelation is a revelation in so far as it is revealed to some body. The Bible is alleged to be a revelation, it was therefore revealed to some body. A revelation is only a revelation in so far as it is revealed to the intellect, i.e. in so far as the person to whom it is revealed, becomes directly conscious of the facts revealed. Admitting, then, that the Bible is a revelation, and that there was some body to whom it was revealed, that some body must have been conscious of the contents of this revelation. Is this, his consciousness of the facts revealed, in any way distinct from the knowledge of the facts revealed? If not, then the Bible is a knowledge, and, in so far as it lay in the consciousness of the person to whom it was revealed, which is the true signification of the word revelation, it was unwritten knowledge. Thus, then, the Bible revelation is also an unwritten knowledge, and Professor Williams cannot in any way free himself from the dilemma that either Bible revelation itself is an unwritten knowledge and in that case does not differ in any way from the Revelation of the Vedas which is also unwritten knowledge, or that the Bible is a mere record not felt in consciousness but made to descend just as Qoran descended to Mahomed, Mahomed himself being illiterate, not understanding it but only being specially directed and empowered by God to circulate it for the spread of faith. In this case, the Bible is no more a revelation. It is a mere dead-letter book sent miraculously through some people who themselves did not understand it. Can Professor Williams get rid of this difficulty? The fact is that he wants to sing praises of popular dogmatic Christianity, and being afraid lest he should be called a heretic, condescends to let the Bible rot into a mere dead-letter book, rather than accept a position which should make him to be considered a heretic. Whether it is more philosophical to believe that God sent a sealed book which descended entire, or that God only reveals to the understanding of some who thus illuminated record down what they are revealed to, is for you to judge. So far with respect to the first part of the 1st proposition asserted by Professor Williams.

We now come to the 2nd part. This refers to the mode of revelation of the Veda or the origin of the Veda. He says:—

“There are numerous inconsistencies in the accounts of the production of the Veda . . . . . 1. One account makes it issue from the Self-existent like breath, by the power of *adrishta*, without any deliberation or thought on His part; 2. another makes the four Vedas issue from Brahman like smoke from burning fuel; 3. another educes them from the elements; 4. another from Gayatri; 5. a hymn in the Atharva Veda educes them from *kāla* or Time (XIX. 54); 6. The Shatapatha Brāhman asserts that the Creator brooded over the three worlds and thence produced three lights, the fire, the air and the sun, from which respectively were extracted the Rig, Yajur and Sam-Vedas. Manu (I. 23) affirms the same. 7. In the Purusha Sukta, the three Vedas are derived from the mystical victim Purusha. 8. Lastly, by the Mimansakas the Veda is declared to be itself an eternal sound and to have existed absolutely from all eternity, quite independently of any

utterer or revealer of its text. Hence it is often called *Shruta*, "what is heard." 9. In opposition to all this, we have the *rishis* themselves frequently intimating that the mantras were composed by themselves."

In this little paragraph Professor Williams points out that there are nine different conflicting theories maintained with respect to the production of the Vedas, and enumerates the nine theories and thinks that he has done enough to demolish the ground of Vedic revelation. But he is sadly mistaken. He simply betrays the woeful depth of his ignorance of even the ordinary Sanskrit words, not to speak of the higher Sanskrit literature. The fact is that not only are there no nine conflicting hypotheses, but that these are one and the same hypothesis invariably maintained by each and all of the ancient Vedic writers. The one unitary conception concerning the production of the Vedas is that the Vedas are a spontaneous emanation from the Deity, an involuntary, natural and original procession of God's innate wisdom and knowledge principles into this world. It is this one uniform idea which is maintained throughout. Let us take each one of the theories enumerated by Professor Williams.

The Vedas issued from the Self-existent like breath. Says Shatapatha, Kanda 14, Adhyaya 5—एवं वा अरेऽस्य महतो भूतस्य निःश्वसिद्धमेत-  
षद्वेदे यजुर्वेदः सामवेदोऽथर्वागिरस इत्यादि । The meaning is that

Yajnavalkya replies to Maitreyi in answer to her question, "O Maitreyi, the Vedas have proceeded from God, who is even more omnipresent than ether and more extensive than space, as naturally and spontaneously as the breath proceeds spontaneously and involuntarily from the human organism," and not deliberately and with thought as Professor Williams will have his own revelation, for the God of Truth and the God of the Universe, who is also the God of the Aryas, need not trouble the cerebral substance of his brain with violent vibrations to produce the thought of imparting a revelation to mankind. Wisdom and knowledge flow from God as naturally and spontaneously as the breath flows in and out from the human organism. The power of *adrishta* to which Professor Williams refers in his note, is nothing different from the invisible, spiritual potency of the recipients of the revelation to receive the revelation of the Vedas. This, then, is the first account.

We come now to the second. According to this, the Vedas issue from Brahman like smoke from burning fuel. The meaning is very clear. It is that the Vedas proceed from Brahman, God, as spontaneously as the smoke proceeds from burning fuel silently, noiselessly, naturally and without any exertion. The central idea is yet the same, but to the jaundiced eye of Monier Williams this is a second account inconsistent with the first.

The third hypothesis accounts for the origin of the Vedas from the elements. Here Professor Williams is wrong in his translation. The original word in Sanskrit for what he calls the elements is भूत. Now भूत

does not mean elements but Godhead. भूतानि पञ्चमनि विद्यन्ते ऽस्मिन्निति

भूतः—God is called Bhūta, as all things that have ever existed exist in Him. To convey the idea that the Vedas have existed for ever in the womb of the Divine Wisdom, the Vedas are spoken of as issuing from Bhūta, i.e., God who is the Universal Intelligent repository of all things past or old, i.e., all eternal essences and principles. This account does not in the least conflict with the first two, but the poetical use of the word *bhuta* for God rather more sublimely expresses the same sentiment.

The fourth account is that of the Vedas proceeding from Gayatri. Here also Professor Williams betrays his entire ignorance of Vedic literature by saying that this fourth account is a different one, inconsistent with the three foregoing ones. In 3rd Chapter, 14th Section of Nighantu, which is the lexicon of Vedic terms, we have गायति षर्चति कर्मन् तस्माद् गायत्री भवति, the meaning of which is that the root गायति signifies षर्चति to worship. Hence, the Being who deserves to be adored and worshipped by all, is called गायत्री: So also says Nirukta in its 7th Adhyaya, III Pad, and 6th Section, गायत्री गायते: स्तुति कर्म- णस्त्रिं गमना वा विपरीता गायतो मुखादुदपतदिति च ब्राह्मणम्। The Vedas, then, have proceeded from Gayatri, i.e., God who is worshipped and adored by all.

Now comes the 5th account of the same in the 3rd Mantra of 5th Kanda of 19th Chapter. कालाद्वचः समभवं यजुः कालादजायत which Monier Williams translates as if meaning that Rig and Yajur Vedas have been produced by Time (काल). Here again, our learned Baden Professor of Sanskrit and world-renowned Oriental Scholar does not understand the meaning of the word काल. Says Nighantu, Chap. II, Kanda 14, कालयति गति कर्मन् तस्मात् कालः which means that the Spirit that is intelligent and pervades all, is called *kāla*, or कालयति संखयति सर्वान् पदार्थान् स कालः that Infinite Being in whose comparison all that exists is measurable, is called *kāla*. *Kāla* there, fore, is the name of the same Infinite Being, the same God Gayatri or Brahma or Swayambhu from whom the Vedas have been described to proceed in the first four accounts given above.

We come now to the sixth. No mistake can be more serious on the part of Monier Williams than the one he has committed in rendering Shatapatha Brahmana's account of the origin of the Vedas. Ac-



According to this ~~the~~ the Creator brooded over the three worlds and thence produced three lights, fire, the air, and the sun, from which respectively were extracted the Rig, Yajur and Sama Vedas. Here also Williams' mistake lies in substituting English words for Sanskrit ones. William's own translation only with the modification of putting the original Sanskrit words for which he has put the English ones will be : God, the Creator, brooded over the three worlds and thence produced the three *jyotis*, अग्नि वायु and रवि and thence extracted the three Vedas. Now *jyoti* does not mean light but illuminated being, man in the spiritual state, i.e. in the superior condition, and अग्नि वायु and रवि are no names for fire, air and sun, but are names of three men. The meaning of the passage, then, is that God in the beginning, created the organizations which received the spirits of three men known by the names of Agni, Vayu and Ravi. To these three rishis, अग्निः वायु and रवि, men in the superior condition, God revealed the knowledge of Rig, Yajur and Sama respectively. Now, in what light does it contradict the other explanations? Nor does Manu prove what Williams says. Says Manu:—अग्निवायुरविभ्यस्तु चयं ब्रह्म सनातनम् । ददौ ह यन्नसिद्धयर्थं यज्ञः साम लक्षणम् ॥

This means that the three Vedas, Rig Yajuh and Sama were revealed to the three rishis, Agni, Vayu and Ravi, to give a knowledge of how to accomplish the purpose of life in this world.

We come now to the 7th account in Purusha Sukta, where, according to Monier Williams, the Vedas are derived from the mystical victim, Purusha. I here quote the Mantra of the Purusha Sukta :—

तस्माद्यज्ञात्सर्वं हुत ऋचः सामानि जज्ञिरे ।

छन्दाएषि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥

The plain meaning of which is that Rig, Yajuh, Sama, and Chhandas or Atharva Vedas have proceeded from that Purusha who is Yajna and Sarvabhuta. Williams renders it into the mystical victim, Purusha. But he is on the wrong. Purusha is the universal spirit that pervades all nature. Says Nirukta II. 1. 5.

पुरुषः पुरिषादः पुरिषयः पूरयतेर्वा पूरयत्यन्तरित्यन्तरपुरुषमभिप्रेत्य ।

यस्मात्परं नापरमस्ति किंचिद्यस्मान्माणीयो न ज्यायोऽस्ति किंचित्

इष इव स्तब्धो दिवि तिष्ठत्ये कस्तेनेदं पूर्णं पुरुषेण सर्वमित्यपि निगमो भवति, the meaning of which is that God is called Purusha, because he is पुरिषात्, that is, he pervades the universe and even lives in the interior of the human soul. It is in this sense that the mantra of the

Veda is revealed, saying there is nothing superior to God, nothing separate from him, nothing more refined, nothing more extended. He holds all but is himself unmoved. He is the only one. Yes, He, even He, is the spirit that pervades all. It is clear then that Purusha means the universal spirit of God. We come now to the second word *Yajna*. Says Nirukta, III. 4. 2 :—

यज्ञः कस्मात् प्रख्यातं यजतिकर्मेत नैवज्ञा याच्यो भवतीति वा  
यजुर्वक्त्रो भवतीति वा बहुकृच्छ्राजिन इत्यौपमन्यवो यजुर्देवं नयन्तीति ।

The meaning is this. Why is *yajna* the name of God? Because He is prime mover of all the forces of nature; because He is the only being to be worshipped; and because to Him the Yajur mantras point out. The meaning, then, of the passage of Purusha Sukta quoted by Williams is this: From that God who is called Purusha, i.e. the Universal Spirit, and who is also called Yajna for reasons given above, have proceeded the Rig, Yajuh, Sama and Atharvan.

Eighthly, the Mimansakas declare the Vedas to be eternal and independently existent, a view which does not at all conflict with the former ones.

And lastly, says Williams, "We have the rishis themselves frequently intimating that the mantras were composed by themselves." In these days of spiritualism, no wonder if the spirits of the rishis appeared before Monier Williams and mystically whispered into his ears the composition of the Vedas by themselves. But in so far as the writings of the rishis themselves go, not only is the assertion of Williams merely false and baseless but positively injurious and very perverted. For, the rishis themselves declare themselves to be not at all the authors of the Vedas. The Vedas are regarded by all of them as *apaurusheya*, i.e., not the production of human beings. I will quote here Nirukta I, 6, 5:—

साक्षात्कृतधर्माण ऋषयो वभूवृते ऽवरेऽभ्यो साक्षात्कृतधर्मभ्य उपदेधेन  
नब्रान्तु सम्प्रादुः । Also, Nirukta II. 3. 2. as follows :—

ऋषिर्ह्यनात् स्तोमान् ददर्थेत्यौपमन्यवस्तद्यदेनास्तपस्यमानान् ब्रह्म स्व-  
यम्भु वभ्यनर्षत्तद्वीषाष्टचित्त्वमिति विज्ञायते ॥

The meaning of these is that rishis were those people who had realised the truths in the mantras and having done so begun to enlighten those of their fellow-brethren who were ignorant of the truths in the same. Further on, says Aupamanyava, the rishis are only the *seers* of the mantras, but not the composers.

We have now shortly dismissed with the first proposition of Williams and partly with the second. The assertion of Williams that the mantras of the Vedas were composed by a whole class of men called Rishis is entirely baseless. Not only were they not composed by the whole class, but not even by one individual of that class. The reason

why Williams regards this to be so, is that every mantra of the Vedas gives four things, its Chhanda, Swara, Devata and Rishi. The name of the rishi only indicates the man who for the first time taught the meanings of that mantra to the world at large.

The third proposition of Williams is that Vedas continued to grow till they became so bulky that their division into the present four volumes became necessary. Here again Monier Williams betrays his ignorance of Sanskrit. For, the four-fold classification of the Vedas, which according to Williams is due to the accretion of compositional matter, and not to any systematic and logical principle, I refer the reader to what I once published in the *Arya Patrika*, dated 13th Jnly, 1886:—

“The word *rig* signifies the expression of the nature and properties of, and the actions and reactions produced by, substances. Hence, the name has been applied to Rig Veda as its function is to describe the physical, chemical and active properties of all *material* substances, as well as the psychological properties of all *mental* substances. Next to a knowledge of things, comes the practical application of that knowledge, for, all knowledge has some end, that end being usefulness to man. Hence, Yajur Veda comes next to Rig Veda, the meaning of Yajur being application. It is upon this double principle of liberal and professional or technical education that the well-known division of the course of study of Aryans, the Vedas, into Rig and Yajur is based.”

After a knowledge of the universe and the practice of that knowledge, comes the elevation and exaltation of human faculties, which alone is compatible with the true Upāsna of Brahma. The Sāma Veda has, for its function, the expression of those mantras which lead to this exaltation of mind, in which one enters in the superior condition and becomes illuminated.

Let us not mock at the position taken by the Aryas with respect to the nature of the Vedas, for, there are reasons enough to justify this position. Not being a novel position at all, it is the position that is maintained even according to the Hindu systems of mythology, which are but gross corrupt distortions of the Vedic sense and meaning. The broad and universal distinction of all training into professional and liberal, has been altogether lost sight of in the Puranic mythology and like everything else has been contracted into a narrow-superstitious sphere of shallow thought. The Vedas, instead of being regarded as universal text books of liberal and professional sciences, are now regarded as simply codes of religious thought. Religion, instead of being grasped as the guiding principle of all active propensities of human nature, is regarded as an equivalent of certain creeds and dogmas. So with the Rig and Yajur Vedas. Yet, even in this distorted remnant of Arya thought and wisdom—the Puranic mythology—the division of the Vedas into Rig and Yajur, the liberal and the professional, is faithfully preserved. The *rig*, at the present enlightened age! implies a collection of hymns and songs in praise and description of various gods and goddesses, whereas Yajuh, now, stands for the mantras recited in tl

ritual, the active part of religious ceremonies. ~~This is the view taken~~ by the so-called scholars of the day.

We come now to Williams' account of the Vedas. He says that the Vedas consist of 3 parts. I Mantra, II Brahmana and III Upanishad. We will not dwell here upon the fact that the *mantras* only are the Vedas and not the Brahmanas and the Upanishads, for the Brahmanas and the Upanishads are mere commentaries of the Vedas. He says :—

"They (the mantra portion of the Vedas according to Williams) are comprised in 5 principal Sanhitas or collections of Mantras, called respectively Rig, Atharvan, Saman, Taitreya and Vajasaneya."

In one fullstop we have two assertions of Williams :—

I.—That Sanhita means a collection of Mantras.

II.—That there are five such collections, Rig, Atharva, Sama, Taitreya and Vajasaneya.

That Sanhita should mean a collection is another indication of Williams' ignorance of Sanskrit Grammar. Says Panini I. 4. 107.

परः सन्निकर्षः संहिता, which means that the *sannikarsh* of one *pad* with

another is called Sanhita. To make the distinction clear, I will refer the reader not to Panini but to Oriental Scholars themselves. Recently there have been published two editions of Rig Veda, 1. Sanhita Pátha and 2. Pad Pátha. Both are collections of Mantras, but not Sanhitas. Now, had Sanhita meant collection of Mantras, Max Müller would not have unconsciously refuted himself and his brother scholar Monier Williams. His second assertion is with respect to the number

of the Vedas. Vajasaneya संहिता is just what is known by the name of

यजुर्वेद, whereas Taitreya संहिता is no Mantra संहिता but ब्राह्मण संहिता.

Could Williams, unless he had a willingness to distort Sanskrit words and literature and a conscious desire to misrepresent and maliciously interpret every Vedic truth, have ever committed a greater blunder

than this? We are ever reading of वेदचयी and वेदचतुष्टयी, but no

one, not even Williams himself, has even heard or read of वेद पंचकम्

The fact is that the reticence or abettment of other scholars has made Williams too bold, and there is not one lie regarding Sanskrit literature that his omnipotent sacred pen cannot convert into an *authoritative truth* for the blind followers of the blind. Having defined the Vedas as prayers, invocations and hymns, Williams then proceeds to the discussion of another question. I shall state it in his own words.

"To what deities, it will be asked, were the prayers and hymns of these collections addressed? This is an interesting inquiry, for these were probably the very deities worshipped under similar names by our Aryan progenitors in their primeval home, somewhere on the table-land of Central Asia, perhaps in the region of Bokhara, not far from the sources of the Oxus: The answer is: They worshipped those physical

forces before which all nations, if guided solely by the light of nature, have in the early period of their life instinctively bowed down, and before which even the more civilized and enlightened have always been compelled to bend in awe and reverence, if not in adoration. . . .”

## LECTURE II.

### THE HYMNS OF THE VEDAS, (2).

I COME now to Monier Williams’ criticism on the Vedas, proper. Here is what Monier Williams has to say on the subject :—

“ In the Veda this unity soon diverged into various ramifications. Only a few of the hymns appear to contain the simple conception of one Divine Self-existent Omnipresent Being, and even in these the idea of one God present in all nature is somewhat nebulous and undefined. Perhaps the most ancient and beautiful deification was that of Dyaus, ‘the sky,’ as Dyauh-pitar, ‘Heavenly Father’ (the Zeus or Jupiter of the Greeks and Romans). Then, closely connected with Dyaus, was a goddess Aditi, ‘the Infinite Expanse,’ conceived of subsequently as the mother of all the gods. Next came a development of the same conception called Varuna, ‘the Investing Sky,’ said to answer to Ahura Mazda, the Ormazd of the ancient Persian (Zand) mythology, and to the Greek *Oupavós*—but a more spiritual conception, leading to a worship which rose to the nature of a belief in the great . . . . \* This Varuna, again, was soon thought of in connection with another somewhat vague personification called Mitra, ‘god of day.’ After a time these personations of the sky and celestial sphere were felt to be too vague. Soon after, therefore, the great investing firmament resolved itself into separate cosmical entities with separate powers and attributes. *First*, the watery atmosphere—personified under the name of Indra, ever seeking to dispense his dewy treasures (*indru*), though ever restrained, *secondly*, the wind—thought of either as a single personality named Vayu, or as a whole assemblage of moving powers coming from every quarter of the compass, and personated as Maruts or ‘Storm-gods.’ At the same time in this process of decentralization—if I may use the term—the once purely celestial Varuna became relegated to a position among seven secondary deities of the heavenly sphere called Adityas (afterwards increased to twelve, and regarded as diversified forms of the sun in the several months of the year), and subsequently to a dominion over the waters when they had left the air and rested on the earth.”

“ Of these separately deified physical forces by far the most favourite object of adoration was the deity supposed to yield the dew and rain, longed for by Eastern cultivators of the soil with even greater cravings than by Northern agriculturists. Indra, therefore—the Jupiter Pluvius of early Indian mythology—is undoubtedly the principal divinity of Vedic worshippers, in so far at least as the greater number of their prayers and hymns are addressed to him.”

\* Manuscript missing.—Ed.

"What, however, could rain effect without the aid of heat? A force the intensity of which must have impressed an Indian mind with awe, led him to invest the possessor of it with divine attributes. Hence the other great god of Vedic worshippers, and in some respects the most important in his connection with sacrificial rites, is Agni (Latin *Ignis*), 'the god of fire.' Even Surya, 'the sun' (Greek *hlios*), who was probably at first adored as the original source of heat, came to be regarded as only another form of fire. He was merely a manifestation of the same divine energy removed to the heavens, and consequently less accessible. Another deity, Ushas, 'goddess of the dawn,'—the.....of the Greeks,—was naturally connected with the sun, and regarded as daughter of the sky. Two other deities, the Ashvins, were fabled as connected with Ushas, as ever young and handsome, travelling in a golden car and precursors of the dawn. They are sometimes called Daxas, as divine physicians, 'destroyers of diseases'; sometimes Nasatyas, as 'never untrue.' They appear to have been personifications of two luminous points or rays imagined to precede the break of day. These, with Yama, 'the god of departed spirits,' are the principal deities of the Mantra portion of the Veda."

Herein there are 13 points that Monier Williams brings in and also exactly 13 points that can be disputed. Williams points out that the Vedas sanction the worship of:—

1. Dyauh-pitar, as the father of the sky Dyauh-pitar, which among Greeks or Romans becomes Zeus or Jupiter.
2. Aditi, the goddess of infinite expanse, mother of all gods.
3. Varuna, the God of investing sky, corresponding to Ahurmuzda of Persians and O z r and G o s of the Greeks.
4. Mitra, the God of day, associate of Varuna.
5. Indra, the god of the watery atmosphere.
6. Vritta, the spirit of evil that opposed Indra.
7. Vayu, the god of wind.
8. Maruts, the storm-gods.
9. Adityas, who were first regarded as seven in number. The number was finally increased to 12. The worship of the sun and 12 solar months being thus established.
10. Agni, god of fire.
11. Ushan, goddess of dawn.
12. Ashvins, twin precursors of dawn, called also Daxas or doctors and nasatyas or never untrue.
13. Yama, the god of departed spirits.

Each one of these positions can be disputed, but I have neither time nor William's provocation enough to do so. It would take us a long time to run over the list of these 13 gods and show that Williams has not understood any one of these. But it would be useless, as Williams only quotes the Vedas on the subject of only seven out of these thirteen, i.e., Varuna, Mitra, Indra, Aditya, Agni, Ashwin and Yama, and two more, *kāla* or Time and *rātri* or Night, and leaves the remaining undiscussed.

In a future lecture I shall take up each of these assertions in turns and show the strength of the proof on which Williams bases the truth of his assertions. But at present I have neither time enough nor the disposition to perform this task, as another and more important question is pressing. Suffice it to say then that in the opinion of Monier Williams the Vedas are records of a rude and barbarous age when fetish worship prevailed, when the various objects and forces of nature, like the sky, the firmament, the vast expanse, the day, the water, atmosphere, the cloud, the wind, the storm, the rain, the sun with its 12 months, the fire, the dawn, the day break and the spirits of the dead, were worshipped. Of course, Monier Williams asserts that the deified forces addressed in the mantras, were probably not represented by images or idols in the Vedic period; but he says that doubtless the early worshippers clothed their gods with human form in their imaginations. Williams panegyric, then, on the non-idolatrous character of the Vedas, is a mere panegyric and no more. His object is, however, to show that notwithstanding all allowances that can be made, the Vedas are, at the best, books that contain fetish worship and low, uncivilized theology. For, let me remind you of the question that I read in the beginning. He says:—

"In the Veda, this unity soon diverged into various ramifications. Only a few of the hymns appear to contain the simple conception of one Divine Self-existent Omnipresent Being and even in these the idea of one God present in all nature is somewhat nebulous and undefined."

My object to-day is simply to point out that nowhere can these remarks of Williams be so well applicable as in the case of the Bible. The Bible which Monier Williams holds in such esteem, the Bible which he calls the sacred word of God, teaching the only true religion, as opposed to the three false religions of the world,—Brahmanism, Islam and Buddhism, whereas the Vedas do not only in a few passages contain the simple conception of a Divine Self-existent Omnipresent Being, but throughout the Vedas we find God described as a Divine Self-existent and Omnipresent Being, and not only is this idea not cloudy or nebulous and undefined even in these passages, but there can possibly be no clearer statements on the subject than those contained in the Vedas.

I shall show that the Vedas only sanction pure undefiled monotheism, whereas the Bible is the book wherein the idea of one Divine Self-existent, Omnipresent God is most nebulous and extremely undefined.

To come to the Vedas. तमीयानं जगतस्तस्यगस्पतिं धियं जिन्वमवसे हूमसे वयं । पूषा नोयथा वेदसांससृद्धे रक्षिता पायुरदधः स्वस्तये ॥ ऋ० १ अ० ६ व० १५ मं० ५ ॥ the meaning of which is:—We worship Him, the Lord of the universe of the inanimate and animate creation, for, He is the bleaser of our intellect and our protector. He dispenses life and good among all. Him do we worship, for as He is our preserver and benefactor, so is He our way to bliss and happiness also.

Again—तच्चिच्छोः परमं पदं सदा परवर्त्तितसूर्यः । दिविवचक्षुरातसमः॥  
 ऋ० १ अ० २ व० ७ मं ५ ॥ The wise people always desire to obtain communion with Him who pervades everywhere, for, He is everywhere. Neither time nor space, nor substance can divide Him, He is not limited to one time or one place or one thing, but is everywhere just as the light of the sun prevades everywhere in unobstructed space.

Again—परीत्य भूतानि परीत्य लोकान् परीत्य सर्गः प्रदिशोदिशश्च ।  
 उपस्थाय पृथग्मातृमृतस्यात्म नत्मा नमभिसंविशे ॥ य० ३२ । ११ ॥

God pervades through all matter and space, even the distant suns, the far off directions and is consciously present everywhere. He is even conscious of His own powers. He made the elemental atoms with which to begin the creation of the Universe. He is all-bliss and eternal happiness. Any human soul that perceives and realises the existence of this Divine Being within himself and lives in the presence of this God, is saved.

महद्यक्षं भुवनस्य मध्ये तपसि क्रान्तं सलिलस्य घृष्टे । तस्मिच्छयन्ते  
 य उ के च देवा ह्यस्य स्कन्धः परित इव शाखाः ॥ अथर्व० का० १० प्रपा० २३  
 अनु० ४ मं० ३८ ॥ Brahma who is the greatest of all and worthy of being revered by all, who is present in all the worlds, and fit to be worshipped, whose wisdom and knowledge are boundless, who is even the support of the infinite space, in whom all reside and are supported, as a tree resides in the seed and is supported by it, so is the world supported by Him.

न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते ॥ न पंचमो न षष्ठः सप्तमो नाप्युच्यते ॥ नाष्टमो न नवमो दशमो नाप्युच्यते ॥ तमिदं निगतं सद्दः स एव एक एक हृदेक एव ॥ सर्वे अस्मिन् देवा एक हतो भवन्ति ॥ अ० का० १३ अनु० ४ मं० १६—२१ ॥ He is only one, there is no second, no third, no fourth God. There is no fifth, no sixth, no seventh God. Yes, there is no eighth, no ninth, no tenth God. In Him, the Unitary Being, all live, move and have their being.

You have seen, then, what the religion of the Vedas is. Can there be any better, clearer, more distinct expression of monotheism than this? Can we better assert the divinity and omnipresence of God?

We come now to the Bible, the pet darling of Monier Williams and the Christians' rock of ages, to prove the excellence of which Monier Williams so misinterprets, distorts and vilifies the Vedas.

Bishop Watson in his letters to Thomas Paine said, "An honest man, sincere in his endeavours to search out truth in reading the Bible, would examine first whether the Bible attributed to the Supreme Being any attribute repugnant to holiness, truth, justice and goodness, whether it represented Him as subject to human infirmities."—B. Watson, p. 114.



I would follow the ~~same~~ course. We find that the Bible does represent God as subject to human infirmities and that it does attribute to him attributes repugnant to holiness, truth, justice and goodness.

It represents God as subject to human infirmities. It represents him as having a *body*, subject to wants and weaknesses like those of ourselves. When he appears to Abraham, he appears, according to the Bible, as three angels: The Bible runs thus :—

“ 2 And he (Abraham) lift up his eyes and looked, and, lo, three men stood by him : and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground.

3 And said, my Lord, if now I have found favour in thy sight pass not away, I pray thee, from thy servant :

4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree.

5 And I will fetch a morsel of bread, and comfort ye your hearts ; after that ye shall pass on : for therefore are ye come to your servant. And they said, so do, as thou hast said.

6 And Abraham hastened into the tent unto Sarah, (his wife) and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.

7 And Abraham ran into the herd, and fetched a calf tender and good and gave it unto a young man ; and he hasted to dress it.

8 And he took butter, and milk, and the calf which he had dressed, and set it before them ; and he stood by them under the tree, and they did eat.

9 And they said unto him. Where is Sarah thy wife ? And he said, Behold, in the tent.

10 And he said, I will certainly return unto thee according to the time of life ; and lo, Sarah thy wife shall have a son.”—(*Vide* Geneses, Chap. XVIII.)†

## LECTURE IV.

### THE HYMNS OF THE VEDAS, (4.)

In this lecture, I propose to deal with the 50th Sukta of the first *Ashtaka* of the Rig-veda, whose translation as well as remarks thereupon by Monier Williams, I subjoin herewith. Says Monier Williams :—

“The next deity is Surya, the sun,\* who, with reference to the variety of his functions, has various names—such as Savitri, Aryaman, Mitra, Varuna, Pushan, sometimes ranking as distinct deities of the celestial sphere. As already explained, he is associated in the minds of Vedic worshippers with fire, and is frequently described as sitting in a chariot drawn by seven ruddy horses (representing the seven days of the week), preceded by the Dawn. Here is an example of a hymn (Rigveda I, 50) addressed to this deity, translated almost literally :—

† The rest of the criticism is missing.—Ed.

\* Yaska makes Indra, Agni and Surya, the Vedic Triad of gods.

Behold the rays of dawn like heralds, lead on ~~the~~

The Sun, that men may see the great all-knowing god.

The stars sink off like thieves in company with Night,

Before the all-seeing eye, whose beams reveal his presence,  
Gleaming like brilliant flames, to nation after nation.

With speed, beyond the ken of mortals, thou, O Sun,  
Dost ever travel on, conspicuous to all.

Thou dost create the light, and with it dost illumine  
The universe entire; thou risest in the sight

Of all the race of men, and all the host of heaven.

Light-giving Varuna! thy piercing glance doth scan.

In quick succession all this stirring, active world,  
And penetrateth too the broad ethereal space;

Measuring our days and nights and spying out all creatures.

Surya, with flaming looks, clear-sighted god of day,

Thy seven ruddy mares bear on thy rushing car.

With these thy self-yoked steeds, seven daughters of thy chariot,  
Oward thou dost advance. To thy refulgent orb.

Beyond this lower gloom and upward to the light.

Would we ascend, O Sun, thou god among the gods."

In this paragraph Monier Williams asserts:—

(i) That Surya, the sun, was worshipped as a deity under different names, Savitri, Aryaman, Mitra, Varuna and Pushan.

(ii) That in the minds of Vedic worshippers Surya was associated with Fire.

(iii) That Surya is described as sitting in a chariot drawn by seven ruddy horses preceded by the dawn.

(iv) That these ruddy horses represent the seven days of the week.

Monier Williams subjoins an almost literal translation of the 50th Sukta of the 1st Ashtaka of the Rigveda, which has been mentioned before.

I need not say that Pushan, Varuna, Mitra, Aryaman and Savitri are only other names of the same Surya, and that Agni is also another name for it, but unlike Williams they are not the different names under which Surya, the sun, was worshipped. Surya is rather the God of the Universe सूर्य आत्मा जगत्स्तस्युवः. He is the Universal Spirit that pervades the whole animate and inanimate creation.

The *Sapta harita* are not the seven ruddy horses of the sun that pull his chariot, nor has the sun any chariot. The *Sapta harita* are the seven rays as shall appear further on. The *ratha* means this sublime universe. The seven days of the week are not the seven *haritas*. But the value of William's translation will appear better after the true translation is given.

I shall now proceed with my explanation of each one of the Mantras giving Monier William's translation of the same, so that both might appear side by side in a position fit to be compared.

\* the Divine essentials within the very interior of every living soul.

Compare with the above the Monier William's translation of the same (3rd) mantra. Says he :—

"(The Sun), whose beams reveal his presence.

Gleaming like brilliant flames, to nation after nation."

In vain do we seek for that purity of meaning, that sublimity of thought, that absorbing importance of the subject of matter, in Williams'

translation of the Mantra. *जनां जनु*, to William's scholarly mind, means

"nation after nation." The Ketavah and Agnayah become beams and brilliant flames. In vain do the philologists of the West try to distort the sense of Vedic Mantras, and to make it correspond with the records of a primitive, comparatively savage and mythological age. I say, in vain, do these so-called scholars of oriental languages try to interpret the Vedic records according to the light of their brain-bred, I mean, fancy-bred science, philology. For, all philologies, scholarships and learnings melt away like ice before the concentrated penetrative, heat-pouring potent beams of truth.†

We come now to the 5th Mantra of this Sukta, with Monier William's characteristic translation. . . . . "Thou (the sun) risest in the sight of all the race of men, and all the host of heaven." Can Williams ever be said to understand the meanings of Vedic Mantras, or specifically, say of this Mantra? Where is his conception of Vedic mythologies? Where is his keen Christian sense which smells of element-worship in the Vedas! Has it gone so wrong as to incapacitate him even from understanding the simplest things; The sun never rises at once in the sight of all the race of men; but poor ignorant superstitious Vedic worshippers might have imagined so, but can even an idiot, a zulu savage, that has not even the millionth part of the experience that Williams has—can he, even he imagine the sun to rise in the sight of all the host of Heaven—he means the starry firmament. No! Expressed in the language of a savage the sun simply blinds the glittering sights of the starry host of the Heaven. It simply blows the night-gems, the stars, into a fine powder of nothingness and oblivion. But it never rises in the sight of all the host of Heaven, for, as it rises, the stars get blinded and shrink into nothingness. Whence, then, the mistake into which Monier Williams has stepped? Clearly it is thus. Williams translates *देवानाम्* into the starry host of Heaven. He has forgotten his translation of *deva* into gods and deities. But here *देवानां* means all the host of Heaven. Monier Williams' memory further slips the words of the Mantra *प्रत्यविश्वस्वदेवे*. It seems that the Vedic poet had put this unmeaning phrase here only

\* Manuscript missing.

† For Pandit Guru Datta's translation of 4th Mantra see pp. 30-32 of Terminology of the Vedas and European scholars.

to keep up the poetical metre ! But another explanation is possible. Williams was so much occupied with all the host of Heaven that as the sun rose, with the host of Heaven, departed his memory of this phrase also. Hence the the vacuum in his translation.

We have said that God is the cause of this panorama of the universe. Is He not fit to be worshipped? He who undoubtedly lives in us, mortal **मानुषान्** men, and in the hearts of the wise **देवाः** as well as the materiel objects of creation. He who lives by actually residing in the interior of every thing and being **प्रत्यक्ष्ये** He is the most fit

object of our worship. In worshipping Him, we do not worship a mere phantom-picture, we do not worship a distant being or existence, but the ever-present, omniscient living God. It is no worship of Christ, one, who, if Bible gossip be true, lived and died some 1900 years ago, who is now no more among us, who lived in Judea and Jerusalem, not in India or America, who lived among the Hebrews, not among the Aryas and the American Indians, and in spite of all this, who only lived, but does not live as he did once in human form, in flesh and blood. Christ-days are gone, but God-days are ever alive. Compared with the pure and sublime faith of the Vedas, which is also the faith of the Aryas, compared with the worship of the living divinity in us, Christianity is but a very crude form of Idolatry. Further more the Vedas enjoin a divinity worship not in solemn words and amid congregation, in sky piercing churches and " farces of fruitless prayer," but in the living temple of human heart, a worship which consists only in the *realisation on earth and hereafter of that Universal bliss*, that reigns calmly everywhere, **विश्वं स्वर्दमे**.

I talk of no production of my imagination when I speak of the worship of God in the living temple of the human heart. This alone is the true worship. It conducts itself as naturally and silently as the fragrance of flowers. It requires no set formulae of the churches, no Bhajans and Sangit-málas of his or her composition. True worship is an undisturbed mind, a virtuous life perpetual ; Says Krishna :—

**इवरासर्बभुतानां हृदये ऽजुनतिर्यति** " The residence of God is in the innermost heart of man." Let me supplement this idea with quotations from the Vedas and the Upanishats.

" Any place where the mind of man can be undisturbed is suitable for the worship of the Supreme Being."

" The vulgar look for their gods in water ; the ignorant think they reside in wood, bricks and stones ; men of more extended knowledge seek them in celestial orbs ; but wise men worship the Universal Soul.

" There is One living and true God, everlasting, without parts or passions ; of infinite power, wisdom, and goodness ; the Maker and Preserver of all things.

"That Spirit who is distinct from matter and from all beings contained in matter, is not various. He is one and He is beyond description ; whose glory is so great that there can be no image of him. He is the Incomprehensible Spirit, who illuminates all and delights all ; from whom all proceed, by whom they live after they are born ; nothing but the Supreme Being should be adored by a wise man."

"Through strict veracity, uniform control of the mind and senses, abstinence from sexual indulgence and ideas derived from spiritual teachers, man should approach God, who, full of glory and perfection, works in the heart, and to whom only votaries freed from passion and desire can approximate."

Let me not multiply quotations in proof of my position. But rather, let us, like sincere devotees of the truth confess that formal congregational worship is quite informal, and that, worship, and true worship, is never offered in words, not at all in pathetic, tear shedding sermons. The only true worship that Vedas enjoin and which we also should learn to conduct is the practice of strict veracity, of uniform control of mind and senses, of abstinence from sexual indulgence, of learning lessons from spiritual teachers, and of freedom from passion and desire.

This, then, is, in brief, the Vedic Worship. Contrast with it, if you please, the worships of the whole religious world. This worship alone can lead us to the realization of pure divine wisdom. No other can.

For, the light, the intelligent light चक्षुः, that shines through the world and through men, that witnesses all our actions जनां पश्यसि, and regulates the phenomena of the material spheres भुरण्यतं अणु, is the light that can lead us to wisdom and purity वरुण पावक ॥ Let it be understood, then, that none who has not learnt to conduct this true worship of the Universal Soul, can ever attain to purity and wisdom. This is the true mode of worship, for, this exactly is the sense of the 6th Mantra of the 50th Sukta of Rig Veda which runs thus:—

येना पावक चक्षसा भुरण्यतं जनां अणु । त्वं वरुण पश्यसि । ॥ ६ ॥

# EVIDENCES OF THE HUMAN SPIRIT.

एष हि द्रष्टा, स्पर्शता, श्रोता, ज्ञाता, रसयिता, मन्ता,  
बोधा, कर्ता, विज्ञानात्मा पुनः ॥ प्रश्नो० ४, ८ ॥

*Yes, the human spirit it is that sees, feels, hears, smells, tastes, wills, knows, does and understands everything. The human spirit is the real conscious man.—Prashna Upanishat, iv, 9.*

How painful is ignorance. *Pātanjali* says that ignorance is the only soil where evils can grow and germinate.\* And so it is. All the evil of this world is the result of *misdirection* of natural forces, ultimately traceable to *ignorance*. Nowhere is ignorance, however, so baleful as when it appertains to the ignorance of one's own self. Under the stunning effect of ignorance people imagine themselves to be deprived of their own vital essence. And the so-called theologies of the world, no less than the materialistic objective externalism of the day, are busy in propagating scepticism, and even downright nihilism, on the subject. As a matter of fact, more is due in this direction to the pious teachings of the so-called religious world than to the sincere and logically-arrived at convictions of philosophers and scientific men. The conclusions arrived at by sincere investigators and unprejudiced, unbiased reasoners, are, at the worst, only doubtful and fluctuating. They terminate in the confession of a mystery, or of some indefinite relation between mind and body. But our wise theologians of all religions go further. Their assertions are positive, dogmatic, and leave no room for doubt. The pious missionary, who believes in the perfected political religion of the western world, *i.e.*, popular Christianity refined, returns this unequivocal answer to the query, What is human spirit? "And the Lord God formed man (Adam?) of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."† And Mahomet's doctrine of *Nafakht Fih*, as given in the *Qoran*, is but a reiteration of the same, an echo of the biblical account in every sense. Thus is the grand problem of life and death solved by the Mahomedan and Christian worlds alike; and thus is the human spirit declared to be a mere breath. Faithful to the instincts of his *atheistic* Christian land, poet-laureate Tennyson thus puts the answer in the mouth of personified Nature:—

"Thou makest thine appeal to me :  
I bring to life, I bring to death :  
The spirit does but mean the breath :  
I know no more."‡

\* Yoga aphorism, ii, 4.

† Genesis, ii, 7.

‡ In Memoriam, 56, 2.

Not only is the human spirit, then, deprived of his proper functions and powers, but even scared out of existence. Apart from the absurdity of the supposition, for, the Great Eternal Being must have become almost tired—so as to require rest on every seventh day—of so constantly blowing out of his exhausting lungs breaths of vital fire to keep alive so many millions of millions of millions of living beings, inhabiting the innumerable worlds occupying the infinite space, the doctrine is in itself highly pernicious and misleading. For, what can be more pernicious than this, that a human being should be declared to be a void, a phantom, a breath, and no more.

Once admit that the human spirit is not a substance or an entity as real as palpable matter, (nay more so); once admit, like Buddhas, that human life is but an evanescent spark, passing off like a transient meteor in the sky; or, like Christians, that it is a mere breath; or, like modern subjective evolutionists, that 'spirit' is only a conception inherited by the civilized races from their savage progenitors who formed it, misled by the delusive phenomena of dreams wherein a savage is represented to dream a friend coming and talking to him, whereas on awakening, he finds that the friend is nowhere, thus giving to the savage a notion, that every human being must have got a corresponding invisible second self, that appears in dreams, but is not tangible; once admit the airy nothingness of the human spirit, and down goes with it the whole fabric of all religion and morality. Can *supernatural* Christianity, with its *gratis* scheme of salvation, be based upon this sand-foundation of spirit-notion? O vain Christian! wipe off your theology and your scheme of salvation, for, there is no human spirit to be saved. That which you would save, is but a phantom, a mere breath. It is no substantiality. And ye Mahomedans! get rid of your doctrine of prophetic interposition, for, interposition will only save a phantom that has already disappeared, or would, perhaps, be destroyed the next moment. And all ye, who believe in the generation\* of human spirit, i.e., in its creation out of nothing by the fiat of the Deity, understand that what sprang into existence out of nothing will fall back into the chaos out of which it sprang, and be resolved into nothing!

This superstition, or misimpression of the non-entity of spirit, is not confined to the primary strata of religion alone. It has begun to permeate through the civilized world, till it has reached the margin of 'scientific speculation.'

'The mechanical theory of the universe undertakes not only to account for all physical phenomena by describing them as variances in the structure or configuration of material systems,' but strives even to apprehend all vital and physiological phenomena by reducing them to the elements of mass and motion. Thus, Wundt, speaking of physiology, says, "The view that has now become dominant (in physiology), and is ordinarily designated as the mechanical or physical view, has

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\* "Generation, progress and eternal existence are the characteristics of soul." Brahma Samej Tract, "Saddharma Sūtram," translated by Navina Chandra Rai, Chapter III, Sutra, 36.

its origin in the causal conception long prevalent in the kindred departments of natural science, which regards nature as a single chain of causes and effects wherein the ultimate laws of causal actions are the laws of mechanics. Physiology thus appears as a branch of applied physics, its problem being a reduction of vital phenomena to general physical laws, and thus ultimately to the fundamental laws of Mechanics." Again, says Professor Haeckel in clearer terms, "The general theory of evolution.....assumes that in nature there is a great, unital, continuous and everlasting process of development, and that all natural phenomena, without exception, *from the motion of the celestial bodies and the fall of the rolling stone up to the growth of the plant and the consciousness of man*, are subject to the same great law of causation—that they are ultimately to be reduced to atomic mechanics." Not this alone, but Haeckel further declares that this theory "is the only scientific theory which affords a rational explanation of the universe, and satisfies the craving of the intellect for causal connections, inasmuch as it links all the phenomena of nature as parts of a great unital process of development and as a series of mechanical causes and effects."\* Working under the charms of this mechanical theory of the universe, Dr. Büchner, in his "Matter and Force," denies even existence to psychology or subjective philosophy. Many regard matter and its chemical workings as sufficient to account for all force and all mind. The notion of personality, immortality or independence of matter is again discarded by some as superstitious and absurd. Thus it is with philosophers and scientific men, who live from day to night in dread of utter annihilation.

Notwithstanding the fact that such materialism has long prevailed and even now prevails in the strongholds of Science and Religion in Western countries, it is remarkable to note that there have been from time to time men who have fearlessly explored the regions of nature and made attempts at understanding and stating the bare truth.

Deep researches in physiology have revealed the fact that the human organisation is endowed with a self-conservative energy. And physicians and medical men in different ages have come to the conclusion, on the basis of their medical experience with the sick and the diseased, that there is in the human organisation a self-healing power which goes to restore the sick and throw off disease, and that medicines are only aids to this healing power. Thus, Von Helment was obliged to recognise a principle which he called "Archeus," and regarded it as independent of inert and passive matter—a principle that presided over all diseases and inspired the proper medicines with vitality enough to heal or to restore. The same principle was called by Stahl "*anima*," and was regarded as supplying losses and repairing injuries, besides overcoming diseases. The same principle was called by Whytt "the sentient principle." It was differently styled by Dr. Cullen, who called it the "*vis medicatrix naturae*"; by Dr. Brown, who called it the "*Caloric*"; by Dr. Darwin, who named it "*Sensorial energy*," by Rush,

\* Stallo's Concepts of Modern Physics, pp. 19—20.



who called it "*occult cause*"; by Broussais, who called it "*vital chemistry*"; and by Hooper, who calls it the "*vital principle*." Living power, Conservative force, Economy of human nature, and Powers of life, these and many such others have been the names by which the same principle has been called.

Whereas physicians and medical men have proceeded on the one side to approach the belief in a vital principle, theoretic speculation on biology has advanced far enough to probe the question of the genesis of life. And honest investigators and sincere writers have been compelled to recognize that, "life, however, may also be considered as a *cause*, since amongst the phenomena presented by all living beings, there are some which cannot be referred to the action of known physical or chemical laws, and which, therefore, temporarily, at any rate, we must term "*vital*."\*

It has also been maintained that there is a plastic carbon-compound, called protoplasm, composed of four inseparable elements—Carbon, Oxygen, Hydrogen and Nitrogen,—which is the physical basis of life, and consequently very often the doctrine of organisation-genesis of life has been urged. But to do justice to this physical basis of life, it must be remarked that although the presence of these four elements apparently fixes it as a physical basis, yet, that it possesses always a definite composition, is very much doubted. "It has not yet been shown that the living matter, which we designate by the convenient term of 'protoplasm,' has universally and in all cases a constant and undeviating chemical composition; and indeed there is reason to believe that this is not the case."† Furthermore, in consideration of the vital phenomena presented by the lowest animals, scientific authorities have been obliged to confess that organisation is not an intrinsic and indispensable condition of vital phenomena. Speaking of *Amoeba*, remarks Professor Nicholson, "This animalcule, which is structurally little more than a mobile lump of semi-fluid protoplasm, digests as perfectly—as far as the result itself is concerned—as does the most highly organized animal with the most complex digestive apparatus. It takes food into its interior, it digests it without the presence of a single organ for the purpose; and, still more, it possesses that inexplicable selective power by which it assimilates out of its food such constituents as it needs, whilst it rejects the remainder. In the present state of our knowledge, therefore, we must conclude that even in the process of digestion, as exhibited in the *Amoeba*, there is something that is not merely physical or chemical. Similarly any organism, when just dead, consists of the same protoplasm as before, in the same form, and with the same arrangements; but it has most unquestionably lost a thing by which all its properties and actions were modified, and some of them were produced. What that something is, we do not know, and perhaps never shall know; and it is possible, though highly improbable, that future discoveries may demonstrate that it is merely a subtle modification of some physical force....."

\* Nicholson's Manual of Zoology, 6th Edition, page 7.

† *Ibid*, page 9, note.

It appears, namely, in the highest degree probable, that every vital action has in it something which is not merely physical and chemical, but which is conditioned by an unknown force, higher in its nature and distinct in kind as compared with all other forces. The presence of this vital "force" may be recognized even in the simplest phenomena of nutrition; and no attempt even has hitherto been made to explain the phenomena of reproduction by the working of any known physical or chemical force.\*

Speaking of the same, Professor Huxley remarks:—"It seems difficult to imagine a state of organisation lower than that of *Gregarinida*, and yet many of the *Rhizopoda* are still simpler. Nor is there any group of the animal kingdom which more admirably illustrates a very well-founded doctrine, and one which was often advocated by John Hunter, that life is the cause and not the consequence of organisation, for, in these lowest forms of animal life there is absolutely nothing worthy of the name of organisation to be discovered by the microscopist though assisted by the beautiful instruments that are now constructed. In the substance of many of these creatures, nothing is to be discovered but a mass of jelly, which might be represented by a little particle of thin glue. Not that it corresponds with the latter in composition, but it has that texture and sort of aspect; it is structureless and organless, and without definitely formed parts. Nevertheless, it possesses all the essential properties and characters of vitality: it is produced from a body like itself, it is capable of assimilating nourishment and of exerting movements. Nay, more, it can produce a shell, a structure, in many cases, of extraordinary complexity and most singular beauty.

"That this particle of jelly is capable of guiding physical forces, in such a manner as to give rise to those exquisite and almost mathematically arranged structures—being itself structureless and without permanent distinction or separation of parts—is, to my mind, a fact of the profoundest significance."†

The irresistible conclusion to which the above leads, and of which Haeckel also holds, is that "the forms of their organisms and of their organs result entirely from their life." It is clear, then, that by whatever name it may be called, *life*, *vital principle*, *organising principle*, *occult cause*, *sensorial energy*, *vis medicatrix naturæ*, *anima*, or so many other names, modern scientific world has come face to face with a dynamic physiological reality which they call life. It is no more a mere breath, a mere phantom, or a mere product of organisation. It is rather a *subtle, refined, invisible, dynamic substance*, a reality that builds up the organisation, causes growth, vitality, and motion, repairs injuries, makes up losses, feeds, feels, is sentient, originates actions, resists, overcomes and cures diseases. This is the irresistible conclusion to which physiological researches have led sincere investigators and philosophers in western countries. Thus it is that they have been compelled

\* Nicholson's Zoology, 6th Edition, pp. 12—13.

† An introduction to the classifications of animals, by Thomas Henry Huxley, LL.D., F.R.S., London, 1869, pp. 10—11.

to admit a reality, (call it material if it will please you), yet, a reality, which the ancient philosophers of the east styled *Atma* (आत्मा).

If we have purposely avoided mentioning ancient eastern authorities on the subject, it is for the plain reason that India of the present day derives its intellectual activity, faith, belief and conviction mainly from civilized occidental England. Had we, in the very beginning, culled evidence from ancient Sanskrit authors just to prove these very positions literally, there is no doubt that these remarks even would have been unhesitatingly pronounced as superstitious, whimsical, unscientific and old-grown; although, even after the best evidence from western authors on the subject has been collected, there is not to be found that systematic, exhaustive enumeration of evidence which is the characteristic of a settled or decided opinion.

To come, however, to the proper subject, "Evidences of the Human Spirit" from the standpoint of *Vaisheshika* philosophy. As already pointed out, the ancient philosophers of Aryavarta styled this vital principle *Atma*. It is to be remembered that *Atma* is one of the nine *dravyas* of the *Vaisheshika* philosophers. A *dravya*, in *Vaisheshika* philosophy, is something in which attributes and actions inhere,\* or what in English philosophy would be called a substance, or better still, a *substratum*, or a *noumenon*. It is clear, then, that *Atma* is a reality, one of the nine noumena of the universe, a substance in which attributes and actions inhere.

Let us, therefore, divest ourselves of our previous notions concerning the human spirit, so that we may the better understand its nature, according to this philosophy. English metaphysicians having generally regarded the human spirit as an immaterial nothing something, have been unable to offer any explanation as to how the mind knows the external universe and acts on it. Regarding the human mind, as they did, as altogether immaterial, *i.e.*, as divested of all the properties of matter, even of the substantiality and extension or space-occupation of matter, they found their intellects compelled to halt, when the problem of the cognition of the external world was presented to them. In vain, did they attempt to solve the problem by referring cognitions to impressions of external matter, or to correspondences produced by the Divine energy; for the problem still remained the same.

A soft, plastic melting bar of wax is taken, spread upon a surface, and a hard, rigid, solid, carved design imprinted upon it. The wax easily takes the design upon it. This is the impression on the wax. It was similarly urged that external objects which are material, cannot be perceived by the altogether immaterial spirit directly, for we cannot conceive of any action between things that have no properties in common, for instance, such as mind and matter—mind, which is almost altogether ideal, invisible, impalpable, phantom-like airy nothing; and matter, which is independently existing, external, real, visible, tangible and perceptible. It was, therefore, asserted that what takes place in the perception of things is this :—The sensorium first takes the impression of

things external, and it is this impression in the sensorium which is ultimately perceived by the spirit. But this does not solve the problem. For, if the sensorium takes the impression of objects external, however soft, plastic and liquidous the sensorium may be, it must be yet material : for, no matter what the substance may be, a material substance can only leave impressions on a material something. The sensorium, therefore, must be itself material, if it can be impressed by external matter at all. If, then, the sensorium itself be material, as we are compelled to believe it is, the problem has not been solved ; for, the difficulty still remains as to how the altogether immaterial mind can perceive the material and therefore external impressions on the sensorium.

Some philosophers have maintained that Divine interposition is the only means of getting rid of this difficulty. They, therefore, theorize that the Divine Being the spirit of God, through omnipotence, works out the material phenomena of nature in the physical external world on one hand, and corresponding internal mental changes directly in the world of mind, on the other ; that thus, we are every moment conscious, not of matter and material phenomena, but of corresponding mental phenomena, existing independently by the direct working of the Divine Will. It is needless to say that this theory, instead of explaining the cognition of the external world, cuts short the Gordian knot by utterly denying the very existence of any such cognition at all. It not only robs us of our cognition, but robs us of the very external world itself, for, if we be not conscious of the external world, but of mental changes only, say, correspondingly worked out by Divine interposition, what proof have we that any such external world exists.

This difficulty of explaining the cognition of the external world becomes augmented still further, when we come to consider the parallel and correlate question of the action of the human spirit upon matter. Here may lie a heavy mass of iron, say, 20 seers in weight. At the command of the spirit, the arm rises, and the weight is lifted up. Here is another mystery to be explained. How can the altogether immaterial spirit lift up the altogether material and external weight of twenty seers ? Replies the impatient reader, the weight is moved in consequence of the movement of the hand. But, who moved the equally material hand ? One may go a step further and say that the feat was accomplished by a regular contraction of the muscles, but the muscles are material still, and the question still remains, who contracted the muscles ? Here the vain physiologist may say that there passed a nervous current from the brain and straight contracted the muscles. But the question still flutters before the mind, what stimulated the nervous currents ? You answer, the will of the spirit. And here lies the question of questions, how could the *immaterial spirit* stimulate, by his *immaterial will*, the solid, white, fibrous, silvery *material* nerves to yield up their nervous fluid and contract the muscles ? It is plain, then, that there can be no escape from the final riddle : and whence this riddle ? Clearly enough from the preconceived erroneous notion that the spirit is an altogether immaterial airy nothing, phantom-like, or breathy something.

Once admit, as the *Vaiśeṣika* philosophy teaches, that the *Ātmā* (आत्मा), human spirit, is at least as good a substance as matter, as good a noumenon or substratum as ordinary external objects are possessed of, and it will be clear how substance can act upon substance or be impressed by substance. This peculiar substance, *Ātmā*, is the seat of two grand manifestations, the voluntary and the involuntary. The voluntary or conscious functions of *Ātmā* are the functions called cognition, feeling and will: also called *Buddhi*—consciousness, *sukha*—feeling of pleasure, *duḥa*—feeling of pain, *ichchā*—desire, *droṣha*—repulsion, and *prayatna*—conscious exertion. These voluntary functions of the spirit have formed the basis of discussions of all metaphysicians who have ignorantly or wilfully neglected the treatment of the other set of functions—*pranapana* or respiration, *nimeshonmesha* or nictitation, *jivana* or physiologic building and animation, *manas* or sensation, *gati* or movement, *indriya* or activity of the senses, and *antaravikara* or organic feelings. The result of the separation of these two sets of the functions of the spirit has been that schools of metaphysicians and scientific men have been set up in conflict with each other, both denying the substantiality of the spirit. The metaphysicians deny the substantiality of the spirit, evidently on the ground that sensations, feelings, wills, desires and ideas, perceptions and cognitions have no independent existence of their own, but seem to be manifested only in organised structure. There is besides a tendency, among metaphysicians, to regard whatsoever is internal or mental as imaginary or as phenomenal but not as real or substantial. Hence, dealing as they do, with the departments of cognition, feeling and will, they regard the mind no more real than its phenomena. Had they also recognised the involuntary functions of the spirit, they would have readily perceived that the *real* something which produces such tangible, real phenomena as the building up of structures or the animation of organism, or which produces motion and the co-ordination of motion, is the reality that sentiently feels, knows and wills.

On the other hand, the scientific world has been prone to deny substantiality to spirit from the opposite ground that their external phenomenal researches into the functions of organisms could only reveal to them, at their best, the involuntary potencies of the spirit and this could not otherwise happen. For, the whole material world, from the psychological point of view, is merely objective existence. The human spirit is the only substance that is both objective and subjective at the same time. The scientific world, owing to its materialism and the deep seated tendency of only depending on sense testimony, have only sought the objective side of the human spirit, and have therefore landed themselves into a nihilism which denies the subjective side of the human spirit. Not finding the involuntary tendencies of the spirit anywhere outside of organic matter, for, then, they would not be manifest, they have denied to consciousness an independent substratum. For, it is to them more agreeable and uniform to regard life also as one of the forces, and since consciousness has no place in this list of forces, it must be the apparent,

delusive result of the most complicated working of natural forces. To them, matter with its chemical affinity is all-sufficient. Had both sets of functions, voluntary and involuntary, of the human spirit been simultaneously viewed, no darkness would have enshrouded the realm of mind. It would have been perceived that the human spirit, in performing what are called the involuntary functions of the mind, behaves just in the same way as different elements of matter do. The spirit too, with its inherent chemical affinities and dynamic activities, attracts and repels blood from the heart, air from the lungs, and nervous currents or electricity from the brain. This double-phased existence of *Ātmā* (आत्मा) is the subject of the following quotation from the *Prashastapāda Bhāṣhya* of Gautama.

### आत्माधिकारः ।

आत्मत्वाभिसम्बन्धादात्मा, तस्य सौक्ष्म्यादप्रत्यक्षत्वे सति करणैः शब्दाद्युपलब्ध्यनुमितैः श्रोत्रादिभिरसमधिगमः क्षियते, वास्यादीनामिव करणानां कर्तृप्रयोज्यत्वदर्शनात्, शब्दादिषु प्रसिद्धा च प्रसाधकोऽनुमीयते, न शरीरेन्द्रिय मनसा चैतन्यं संज्ञत्वात् । न शरीरस्य चैतन्यं, घटादिवद्भूतकार्यत्वात्संज्ञते चासम्भवात्, नेन्द्रियाणां/करणत्वादुपहतेषु विषयासाग्निये चानुस्मृतिदर्शनात्, नापिमनसःकरणान्तरागपेक्षित्वेयुगपदालोचनानुस्मृतिप्रसङ्गात्स्वयंकरणभावाच्च, पारिशेष्यादात्मकार्यत्वाच्चेतनात्मा समधिगम्यते । शरीरसमवायिनीभ्यां च हिताहितप्राप्तिपरिहारयोग्याभ्यां प्रवृत्तिनिवृत्तिभ्यां रथकर्मणा सारथिवत्प्रयत्नवाग्विषयस्याधिष्ठानानुमीयते । प्राणादिभिश्च कथं शरीरपरिगृहीते वायौ विज्ञातकर्मदर्शनाद्वक्ष्यमापयितेव, निमेषोन्मेषकर्मणा नियतेन दाक्ष्यं च प्रयोक्तव्यं, देहस्य वृद्धिस्तभग्नसंरीह्यादि निमित्तत्वाद्गृहपतिरिव, अभिमताविषयप्राप्त्यै कारणसम्बन्धनिमित्तेन मनः कर्मणा गृहकोणेषु पेलकप्रेशक इव दारकः, नयन-विषयालोचनान्तरं रसानुस्मृतिप्रक्रमेण रसनविक्रिया दर्शनादनेकगवाचान्तर्गत प्रेक्षकवदुभयदर्शी कश्चिदेको विज्ञायते । बुद्धिसुखदुःखेच्छा द्वे प्रयत्नैश्च गुणैर्गुण्यनुमीयते । ते च न शरीरेन्द्रियगुणाः, कस्माद्देहकारेणैकवाक्यताभावात्प्रदेश वृत्तित्वाद्यावद्भव्यभावित्वाच्चाहोन्द्रियाप्रत्यक्षत्वाच्च तथाहं शब्देन पृथिव्यादि शब्दव्यतिरेकादिति । तस्य गुणा बुद्धिसुखदुःखेच्छाद्वेप्रयत्न धर्माधर्म संस्कार संख्यापरिमाणपृथक् संयोगविभागाः । आत्मसिद्धाधिकारे बुध्सादयः प्रयत्नान्ताः सिद्धाः, धर्माधर्मावात्मन्तरगुणानामकारणत्व वचनात्, संस्कारः स्मृत्युत्पत्ती कारणत्ववचनात्, व्यवस्थावचनात्संख्या, पृथक्कामतएव, तथाचात्मेति वचनात्परम

महत्परिमाणम्, सन्निवर्तमानत्वात्सुखादीनां संयोगस्तद्दिनायकत्वादिभान् । इति ॥

॥ प्रथमस्तपाद्भाष्य आत्माधिकारम् ॥

The following is a rough and almost literal translation of the above passage :—

"The next substance is called *Atmā*, as it is endowed with the property of circulating itself freely in the organism. On account of its being a refined and subtle entity, it is *imperceptible* by the senses ; and, hence, its existence has to be inferred from the harmonious play displayed by such instrumental organs as the eye, the ear, &c.; for, it cannot be doubted that the organs are merely the instruments which, like all other machinery, require an *agent* to work them up. When, besides, the nature of sounds, colours, tastes, &c., is well admitted to be *cognizable*, the existence of a *cognizing being* is a natural inference. This cognizing being cannot be the body, the organs,\* or the *manas*†, the soul or spiritual body, for they are not endowed with consciousness. The body is not endowed with consciousness, because it is the product of composition of dead, inert and altogether unconscious elements and atoms of matter, just as such common objects as the pitcher, &c., are devoid of consciousness. But, further, the body is not the conscious being, because if consciousness were really due to the body, the body would not be unconscious after death; which is not so. Nor are the organs the conscious entities; because, *firstly*, they are mere instruments, and, *secondly*, had it been so, their destruction would be always followed by loss of consciousness, and their existence by the manifestation of consciousness, whereas both alternatives are wrong. Even when the eye gets deranged, coloured objects may not be perceived, but they can be remembered, so that consciousness in the state of after-memory still remains even on the derangement or destruction of an organ. Also, when the organs are all sound, consciousness may not exist when the objects of perception are not presented to the organs. Hence, the organs are not the conscious entities. Nor is the *manas* (the spiritual body) the conscious being, for it is an instrument still, and were it not an instrument in the hands of the spirit, it would be possible for the spiritual body to be cognizant at one and the same time of more conscious impressions than one, which is not so. Hence is clearly established the existence of a fourth entity other than the gross body, the organs, and the *manas*, the spiritual body."

\* By the word 'organs' is here meant the '*Indriyas*' or the senses. The '*Indriyas*' are the invisible organisation of the spirit as distinct from the visible organs wherein these spiritual organs or powers reside.

† Man is viewed in Sanskrit philosophy as a compound of three entities : 1, the gross physical body, called the *sthūla śarīra*; 2, the spiritual body, here called the *manas*. It is an organisation of life and sensation principles and is a fine imperceptible intermediate connecting link between the gross material body; and 3, the internal spirit who is the true man, the central reality that acts, feels, enjoys and is conscious. One of the consequences flowing from this organization of the *manas* is that it is impossible for the spirit to be cognizant of two impressions at the same time.

"The primary inference with respect to the human spirit is that of a *controlling being*. When the driver, by the exertion of his muscular power, turns the reins of the horses that pull the carriage, on one side or on the other, the carriage obeys the motion, and forthwith rolls on to that side. Now a similar turning of the activities of the body, called *pravritti* and *nivritti*, i. e., application to what is deemed pleasurable, and voluntary withdrawal from what is deemed painful, is perceived to take place in our bodies. Our body is thus like a carriage; the driver, *Atmá*, regulating, by the reins he holds, at his will, the *pravritti* and *nivritti* of the body. Our second inference with respect to the human spirit is that of a *blacksmith given constantly to force wind out of the bellows*. The air that enters the lungs gets chemically vitiated, and the *Atmá* constantly forces it out blowing it through his bellows, the lungs. Our third inference is from the natural nictation of the eye-lashes. Just as a juggler makes the puppets move at every pull of the wires, so the tension of the proper nerves produced by the exertion of *Atmá* keeps the eye-lashes executing their movements. Our fourth inference is with respect to the spirit as an *architect*. An architect-master of the house soon builds up an edifice of his house, repairs a gone-down ladder or a worn-up ceiling, and plasters or whitewashes his dirty rooms. So does the architect—*Atmá* cause the growth of the yet undeveloped body, repairs its wounds and its fractured or injured parts. Our fifth inference with respect to the *Atmá* is that of a *child* moving with a stick the spider from one corner of the room to the other. So does the *Atmá* move the spiritual body, with the curiosity of a child, from one corner (organ) of the body to the other. Our sixth inference is that of a *spectator* standing in the centre of a circular hall provided with windows on all sides, who can see undisturbed, from his elevated position, through proper windows, what goes on in each direction. A fruit is presented to the sense of sight. The colour only is seen, but the taste of it is soon remembered and outflows the saliva from the tongue in the luxuriance of deliciousness. Besides, we infer the existence of a substratum from such attributes as pleasure, pain, desire, hatred, will and knowledge. These attributes do not belong to the body or the organs. For, the ego identifies itself with these attributes but not with the body or the organ. "I feel, I desire," are true interpretations of consciousness, but not that the body or the organs feel, desire or are conscious."

"These attributes refer to a substance wherein they inhere, are not to be found in any and every substance, and are not cognizable by the outer senses. Hence they are the attributes of a third something, *Atmá*. The attributes of *Atmá* are knowledge, feeling of pleasure, feeling of pain, desire, hatred, exertion, morality and immorality, impressibility, number, magnitude, separate existence, connectibility and separability. The first six attributes have been already dealt with. Morality and immorality are attributes of *Atmá*, for, the human spirit is a responsible agent. The spirit is also impressible, for such impressions alone can be the cause of memory. The ego of each individual being conscious of a different set of enjoyments from the others, and



being unable to present to his consciousness the states and feelings of another individual, it is clear that each human spirit has a distinct entity and is therefore in itself a unit, *i. e.*, possesses the attribute "number." As freely circulating itself in the body, it has magnitude. The feelings of pleasure and pain all rise in the spiritual body, and the spirit is only conscious of them by its contact with the spiritual body and through it with the object of feeling. Hence its attributes of connectibility and separability."

To illustrate the reasonings in the above mentioned passage :—

Firstly, it should be pointed out that *Atmá* is there viewed as a refined and subtle entity, *imperceptible* by the senses. There exists a prejudice against this view, which it will be well to clear out before proceeding further. The prejudice is to disbelieve all that is *invisible, imperceptible or uncognizable by the senses*. This prejudice arises either from too superficial an experience, or from an exclusive devotion to material or physical pursuits and to purely experimental or empirical sciences, where the faculties of observation are constantly in demand, but the faculties of reflection, imagination or abstraction are seldom, if ever, used. An intimate acquaintance, however, with the phenomena of these very sciences will prove that the true causes of these phenomena, and therefore the true realities, are always hidden, invisible and imperceptible. Take, for instance, the most familiar case of *Gravitation*. Every particle of matter attracts every other particle of matter in the universe, with a force in proportion to the product of their masses, and in inverse ratio with the square of their distances. And this force the scientific men term *Gravitation*. Observe the infinity of *palpable effects* which the operation of this single law or the working of this single force produces. Every thing, from the smallest atom to the most majestic sun, is under its control. Gravitation is the parent of all phenomena of cosmic motions,—of the movement of planets in their orbits, of the movement of satellites round the planets, of the change of seasons, of the flight of comets, of the fall of meteors, tides and ebbs, and of eclipses. And yet, notwithstanding the palpability of its multifarious effects, is Gravitation itself palpable, or is it a subtle, invisible, yet real force, existing in nature, and revealing its presence by the visible, palpable phenomenal effects it produces? Or to take another example, *electricity*. What is this all-pervading substance? No particle of matter is without it. Excitable by friction, or inducible by influence, it dwells within the interior of every material body, hidden and unperceived. When the electric current passes through the telegraph wires in the process of the message being transmitted, it passes unawares all the way long, leaving no palpable, visible effects on the wires; but the same invisible, hidden element makes itself felt in the receiving-station by the ringing of the alarm, the sharp clicking movement of the magnet, the motion of the dial, or the jolting of the ink or the pencil. More mysterious still is the working of *magnetism*. There may lie a huge mass of iron, in the shape of a horse-shoe, surrounded by a long coil of shellac-covered copper wire; and in its vicinity may lie huge masses of iron nails,

pins, hammers, &c. As yet, the magic of magnetism is not at work. In an instant, the current of a strong battery is sent through the coil, and the inert lifeless piece of horse-shoe becomes alive with a strange energy. It avariciously attracts the nails and the hammer, the pins and every other iron around. There is no *visible, palpable* change in the iron of the horse-shoe. But, though unperceived, it is now the playground of magnetism, which, though so potent in its effects and manifestations, is itself subtle and invisible.

It is clear, then, that the true causes of things are hidden, invisible and imperceptible by the senses. Their effects, the phenomena produced by them alone, are visible or perceptible. The chief fallacy of reasoning in such cases, consists, in regarding the visible and immediate media of action as causes; whereas, true causes are hidden, and yet real and eternal. If the vital phenomena manifested by living organisms, and, above all, by man, have a *cause* at their basis, that *cause* must, of necessity, be hidden, invisible, and imperceptible by the senses and consequently eternal. The subtle, invisible nature of *Atmā*, therefore, instead of being an objection against its existence, is, in the true light of things, rather a proof corroborative, an essential consequence of its existence.

Viewed objectively, therefore, *Atmā* can only be the subject of inference. Now, every inference pre-supposes two things, the something whose existence is to be inferred, and the *certain* data from which such existence is inferred, the ground of inference being some similarity or resemblance. The great problem of inference really lies in determining which similarity or resemblance is to be deemed as sufficient and which as insufficient for the purposes of such inference. The known datum or data, from which the unknown something is inferred, are called, in Sanskrit logic, the *linga*, and the something inferred is called the *anumeya*. With reference to this question of inference, says Kāshyapa, the logician :—

यमुमेयेन सम्बन्धं दृष्टिं च तदन्विते । तदभावे च नास्त्येव तत्किमनुमापकम् ॥

“That alone is a valid datum for inference (*linga*) which has, *firstly*, been known to co-exist with the thing to be inferred at some time, or place, *secondly*, is also known to be present wherever the like of the thing to be inferred exists, and, *thirdly*, to be absent wherever the unlike of the thing to be inferred exists.” To take, for instance, a concrete example. From the fall of the barometer is inferred the decrease of the pressure of the air. Let us see if such an inference can be a valid inference. The fall of the barometer is known, the decrease in the pressure is unknown. But we know, from a *specific* experiment (i.e., an experiment conducted at a particular time and place), that decrease of pressure produces fall of barometer. This fulfils the first condition. *Secondly*, similar cases of the decrease of pressure, by whatsoever cause, are attended with the fall of barometer, but the third condition is not fulfilled. It is not true that wherever there is no fall in the barometer, there is no decrease of pressure; for, there may be no fall of barometry, although the pressure

may have decreased\*. The mercury, through rise of temperature, expanded and became lighter. Had the same pressure continued, the column of mercury would have risen higher up, but the fall of pressure compensated for the rise and left the mercury apparently where it was. The three canons of Kāshyapa, therefore, conclusively prove that the fall of the barometer is not the *linga* of the decrease of pressure. Similar reasoning will show that the decrease in the weight of the superincumbent column of mercury is the *linga* (inference) of the decrease of pressure.

Having shown, in general, what data are fit to be the ground of inference, it remains to see upon what phenomena can the inference of the existence of *Atmā* be grounded. These phenomena must bear some definite relation to *Atmā*, must be *known* to occur in some cases where the essential attributes of *Atmā* are found; and there should be no *Atmā* where these are not found. These phenomena are of two kinds; *firstly*, the working and activity of the bodily organs, and, *secondly*, the sensations of which one is cognizant. Hence, it is from these two classes of phenomena that the existence of *Atmā* can be objectively inferred. For, consciousness being the characteristic attribute of *Atmā*, some activities of bodily organs are not only known to be produced by the will of the conscious *Atmā*, but there are other activities that are not produced by will but are invariably observed wherever there is consciousness; and besides, in all cases of living bodies dying, or inanimate objects, the organism or the object is devoid of the performance of those functions. And so with respect to sensations.

Before proceeding, however, to a detailed enumeration of such phenomena, it will be useful to review a theory that has so often been alleged against the independent existence of *Atmā*, and, in the minds of some unoriginal students, so constantly thrown its obstructive feelers against the clear comprehension of the subject on the part of an honest inquirer. That theory is the mechanical theory. We shall show how far the mechanical theory can render an explanation of consciousness.

Leaving apart *Atmā*, man consists of three things, *śarīra*, *indriya*, and *manās*. *Śarīra*, as Gautama defines it in his Nyāya philosophy, (चेष्टेन्द्रियार्थावयवः शरीरम् १।११।१), is the solid framework of the

body together with the visible organs that are located in it. It is the ground-work of all activity, the seat of all senses and their sensations. The *indriyās* are the fine subtle entities, distinct from, but located in, the five visible organs of sense respectively, by virtue of each of which the *Atmā* obtains a distinct and definite consciousness of each of the five sensations, smell, taste, colour, touch and sound. The *indriyās* are, accordingly, the invisible internal media of sensation for the perception of the spirit. That they are independent of the visible organs, is not to be laughed at. For, in many cases, the *tympanic membrane*, and the *snail* of the ear have been removed, leaving the

stapes alone, without injuring the sense of hearing. And so with other organs. Indeed, the fact of the senses being independent of the visible organs, instead of, in any way, contradicting our experience, is so clearly borne out by human experience that unsophisticated reason never doubts it. For, "during the hours of physical repose, while the parts of the system are recruiting and reproducing new strength and energy, and while the organs of sense are closed to all external impressions, the mind, free from all obtrusive and disturbing influences, makes imaginative excursions to different places and contemplates different things in existence. It supposes it sees or hears; while sometimes it is arrested in its travels by the sound of beautiful music, or by various pleasing scenes which it appears to enjoy. Sometimes it supposes it walks, feels, tastes, or suffers excruciating pain. It also appears to be irresistible in many places where it had no previous desire or intention to be. During all of these peregrinations, the wave of sound, the reflection of light, the susceptibility of feeling, the pleasure of tasting are all supposed to be enjoyed . . . . This proves that there is an *internal medium of sensation* by which the mind enjoys its capacity, as if the external were in connection with the world. It proves also that there is a medium existing upon these nerves of sensation, *independent both of internal and external exciting causes.*"\* This medium of sensation is the *indriya*. And, lastly, *manas*, the soul or the mind, is a third entity distinct from *Atmā*. Says Gautama in his Nyaya philosophy, युगपज्ज्ञानानुपपत्तिर्मनसो सिद्धम् । १ । १६ ॥ "The existence of *manas*, the mind is established from the fact that one is only capable of attending to one thing at a time." It is said of a Greek philosopher that he was engaged in solving a mathematical problem when an army passed by, and he was altogether unconscious of it, till a soldier effaced the circle the philosopher had drawn on earth, a fact which alone disturbed the attention of the philosopher. What followed may be left to history. Was the movement of an army entirely noiseless? Were no sound waves propagated when the philosopher was solving his mathematical problem? Did not the waves enter the cavity of his ear and put to vibration the tympanic membrane, the delicately placed stapes and the grain-filled liquid in the internal labyrinths of the ear, in fact the invisible medium of sensation upon the nerves, the *indriya*? All this did take place, but the philosopher was not attending to it. There was in the philosopher a *something* which, when engaged in thinking (i.e., solving the problem), was not in contact with the internal ear; a *something* whose contact with one *indriya* or faculty precluded its contact simultaneously with another. Its contact with an *indriya* and therefore with an organ is what we call *attention*; its separation from this cuts the cords of connection, and the result is what we call *absent-mindedness*. Nor is this *manas* the conscious entity; for, who does not know that all the ideas that our experience has acquired for us lie for the most time in a latent registered state in the brain, or, more

correctly, in the *manas*, but that each and any of them is remembered whenever it is recalled.

We have seen what *sharira*, *indriya* and *manas* are. We shall now examine whether any one of them is endowed with consciousness. For, if, barring *Atma* aside, man consist of three substances, *sharira*, *indriya* and *manas*, and each of them be proved to be unconscious or unfit to evolve consciousness, no doubt would remain as to a fourth substance, *Atmā*, being the conscious entity. Firstly, then, the *sharira* is not the conscious entity, for, it is the product of the composition of dead, inert and altogether unconscious elements and atoms of matter, and all bodies that are the product of the composition of such particles are themselves dead and inanimate. The whole world of inorganic chemical compounds, including watches, steam engines, &c., is an illustration of the principle. Nor are the organic compounds an exception to this law. So long as organic bodies are associated with a living germ, their manifestations remain very much modified and changed, but, when deserted by the enlivening principle, even organic structure fails to show any signs of vitality and consciousness. To be clearer still, suppose the *sharira* to be endowed with consciousness. Let us inquire whether this consciousness be inherent in the *sharira*, or mere accidental to it. If inherent, the *sharira* should be conscious even after death, which is not so. If accidental, the statement amounts to saying that we must seek for some other substance besides the body for consciousness. Nor are the *indriyās* the conscious entities, for, they are mere instruments requiring an agent to work them up. Besides, their presence is not necessarily attended with consciousness, as in the case of absent-mindedness; nor is their loss accompanied with the loss of consciousness, for, even when the eye is deranged or altogether removed from the socket, coloured objects may be remembered in consciousness. Nor is the *manas* the conscious being, for, if it were so, it would be directly conscious of every impression, and we should observe no such restriction in practice as the inability to cognize two impressions at one and the same time.

A little reflection and calm, sound reference to one's own consciousness will convince every one of the entire distinctness of the Ego, *Atmā*, from the body, its organs, functions, affections, and even sensations. There are two grand general principles which underlie the whole of the above reasoning. The first is the well-known and much abused principle, *ex nihilo nihil fit*. It is enunciated thus :—

नास्ततोविद्यतेभाषो नामादो विद्यते सतः ।

उभयोरपि हृदीन्तस्त्वनयोस्तत्त्वदर्शिनः ॥ \*

"What is not, never becomes something, and whatsoever is, is never reduced to nothing." The wise men have fully measured the entire truth of both these assertions. Prejudiced, sophisticated, vicious,

ignorant minds cannot easily comprehend this.\* This is the cardinal principle of all sound philosophy. Creation is simply impossible. The principles of Nature only reveal *formation*. For, let us for one moment suppose creation to be possible; and let something come out of *nothing*. This very supposition assumes that there is a *nothing* which can produce something. Hence there are two kinds of *nothing*, firstly, the *ordinary* nothing from which nothing comes out; secondly, this *peculiar* nothing which gives rise to something. Now whatsoever has many kinds is not *nothing* but *something*. Hence, "*nothing*," which is of two kinds, is not *nothing* but *something*. Or, something can only arise out of *something*. The reverse of it is simply inconceivable. The second principle, which may be regarded as the corollary of this, is thus formulated in Vaisheshika philosophy :—

कारणगुणपूर्वकः ककार्यगुणो दृष्टः । †

"The effect only reveals whatsoever pre-existed in the cause. No new attribute can spring up." If these two principles were vividly and constantly kept before the mind, one would be quite safe from the attacks of unsound reasoning. But our materialists of modern times, who hold the mechanical theory to be sufficient for explaining the phenomena of the universe, are not only content with forgetting these two principles, but openly and broadly contradict these very innate conceptions of the human mind. Says Charles Bradlaugh,— "Religionists seem to think that they avoid the difficulty, or turn it upon us, by propounding riddles. They analyze the body, and, giving a list of what they call elementary substances, they say : Can oxygen think? Can carbon think? Can nitrogen think? and when they have triumphantly gone through the list, they add, that as none of these by itself can think, thought is not a result of matter but a quality of soul. This reasoning at best only amounts to declaring : 'We know what body is, but we know nothing of soul; as we cannot understand how body which we do know can think, we therefore declare that it is soul which we do not know that does think.' There is a still greater fault in this theological reasoning in favour of the soul, for, it assumes, contrary to experience, that no quality or result can be found in a given combination which is not also discoverable in each or any of the modes, parts, atoms, or elements combined. Yet this is monstrously absurd. Sugar tastes sweet, but neither carbon, nor oxygen, nor hydrogen, separately tasted, exhibits sweetness; yet sugar is the word by which you describe a certain combination of carbon, oxygen and hydrogen. I contend that the word "soul," in relation to human, vital, and mental phenomena, occupies an analogous position to that which used to be occupied by such words as "demon," "genii," "noma," "fairy," "gods," in relation to general physical phenomena." ‡

\* Swami Dayananda : Satyārtha Prakāśha, page 222, 3rd Edition.

† Vaisheshika, Sūtras II. i, 24.

‡ Charles Bradlaugh : "Has man a soul" ? pp. 4—5.

Is this sound philosophy? Does Charles Bradlaugh think that if this soul-hypothesis cannot explain the phenomena of consciousness, his material atoms can? Here is his answer:—

"The ability to think is never found except as an ability of animal organisation, and the ability is always found higher or lower as the organisation is higher or lower . . . . The orthodox maintainers of soul . . . . contend that what they call the soul will live when the human being has ceased to live, but they do not explain whether it did live, before the human being began to live." Here Charles Bradlaugh speaks of the Christians, for the Vedic philosophy verily establishes the eternity, and hence the pre-existence of human spirits. Further on, he says, "The orthodox contend that what they call the elementary substances, taken separately, do not think, therefore man without a soul cannot think, and that as man does think he must have a soul. This argument, if valid at all, goes much too far; a trout thinks, a carp thinks, a rat thinks, a dog thinks, a horse thinks, and, by parity of reasoning, all these animals should have immortal souls."† And undoubtedly they have; but timid Christians are afraid of confessing it, and hence the righteous attack of Bradlaugh on orthodox Christians. His arguments, instead of invalidating any of the principles of Vedic philosophy, rather prove it. But to return to the first quotation from Bradlaugh. Evidently we cannot explain how body can think, and so long as the principle, *ex nihilo nihil fit* remains true, and its reverse utterly inconceivable, no man shall ever understand how body can think. What then is the irresistible conclusion? Evidently this, that if the existence of consciousness is ever to be explained to the understanding, it should be, not by referring to body or the elements of which it is composed, but to something, to begin with; not body. This something, with respect to which nothing more is predicated than "the cause of thinking that is not body," may be conveniently termed the *spirit*, or, as the English world puts it, the *soul*. What harm is there then in declaring that "it is the soul (about which we predicate no more than what has gone before) that thinks." And yet Bradlaugh has to find fault with this. And further, he contradicts the very two principles enumerated above, and says that the assertion, that no quality or result can be formed in a combination that is not discoverable in the elements of combination, is "monstrously absurd." He adduces the illustration of sugar, and says, the elements of sugar do not taste sweet, but that sugar does. Is not this a superficial reasoning? Has no one, in a dream, ever tasted the sensation of sweetness? And yet there is no sugar, no certain combination of carbon, oxygen and hydrogen there. Sweet taste is not in the sugar, for, if it were, no one could ever dream of tasting sweetness, and hence it need not be in the carbon, oxygen and hydrogen of which sugar is composed. It is enveloped in a certain agitation of the proper nerve, and the specific combination of carbon, oxygen

\* Charles Bradlaugh: "Has man a soul?" p. 6.

† Ibid. p. 6.

and hydrogen, known as sugar, only serves to set free by chemico-electrical energy of dissolution in the saliva of the tongue, a definite quantity of energy, which produces the agitation of the proper nerve, and hence the sensation of sweet taste. In dream, this agitation is produced, not by external means, but by internal ones. The case of sugar is, therefore, a further illustration of our principle, instead of being a refutation.

But there are materialists wiser than Charles Bradlaugh, who, instead of denying the two grand generalisations of philosophy above-mentioned, rather take their stand upon them, and bring in the word *latent* to rescue the mechanical theory from its intrinsic inability to explain the fact of consciousness. They fare no better, for, as we shall see, they are the victims of a graver logical fallacy. They reason thus:—It is true that in the act of combination, no new qualities or results are produced, but it very often happens that the process of combination or organisation forces out that which was formerly latent, and makes it manifest. For instance, gunpowder, when heated, possesses the power of exploding. The explosive power is already latent in the gunpowder, and the act of firing only renders manifest what was latent. To explain it further. It is well known that wood or charcoal when heated in the presence of oxygen burns. It is also well known that friction and percussion develop heat. And it is well known as well that if a part of space is filled up with a quantity of a gas, more than it can hold at ordinary pressure, it will expand and will propel any body in the way of its expansion. The propulsion of cork from soda-water bottles is a familiar illustration. And, lastly, it is well known too that heat expands gases, and that gases occupy so many hundred times more space than the same substances in the solid condition do. All these are well known and familiar truths; yet the manufacture of gunpowder is not an obvious invention. Why? Because, we require a definite arrangement of substances and forces to gradually and naturally evolve a desired result. We want explosion. Now explosion means propulsion of shot. Let therefore a gas expand against shot. But whence are we to get a pressed or squeezed quantity of gas to expand? Evidently from a solid that by decomposition might evolve a gas and large quantity of heat. This gas is to be the carbonic acid, the gas of the soda-water, and the heat is to come from chemical action. But carbonic acid is the product of carbon and oxygen. Hence the solid mixture must contain charcoal, the source of carbon, and saltpetre or nitre, the source of oxygen. The primeval concussion is to be the source of the fire applied to the charcoal. Hence gunpowder is an ultimate mixture of charcoal, sulphur and nitre. A chemist thus explains its action. "The general decomposition which occurs when gunpowder is fired may be expressed by saying that the oxygen of the nitre combines with the charcoal forming carbonic acid and carbonic oxide, whilst the nitrogen is liberated, and the sulphur combines with the potassium (of the nitre). Hence, gunpowder can burn under water or in a closed space, as it



contains the oxygen needed for the combustion in itself ; and the great explosive power of the substance is due to the violent evolution of large quantities of gas, and a rapid rise of temperature causing an increase of bulk sudden and great enough to produce what is termed an explosion.\* It is thus clear that in the process of combination only the properties that were latent become manifest. Hence it is argued that the specific combination of matter, which we call the organism of man, develops or renders manifest the latent consciousness of matter. Hence, there is no conscious spirit. Matter with its infinity of properties is enough to explain all consciousness. Let us weigh this doctrine of "latent consciousness" carefully. When a pound of ice is taken and a thermometer inserted in it, and the whole heated, a large quantity of heat is absorbed till the whole of ice becomes water. This heat has no effect upon the thermometer. Or, if the hand were dipped in ice till the whole of ice were converted into water, the hand will not feel any sensation of warmth. Heat is, in this case, said to become latent in water. This example is enough to show that any quality or property of which there is no consciousness for the time being, but which begins to be felt under proper conditions is said to be latent. Now, what is meant when it is said that the latent consciousness of matter becomes manifest ? Can there be any latent consciousness ? Can any one conceive such a jargon ? All properties of substances that are external to us, or are objective but not subjective, may be conceived as existing and not exciting consciousness. But can any one conceive a consciousness that is not consciousness ? For, what is *latent consciousness* but a consciousness of which there is no consciousness, or an unconscious consciousness ? *Latent consciousness* is no more a reality than a circular square or a not-white white. It is a contradiction in terms. This entire reasoning is based on a real ignorance of the signification of consciousness. It is simply a *hetvabhāsa* (pseudo-reasoning) arising out of the metaphorical misuse of the word *latent* when applied to consciousness.

We will also here mention the physiological theory which is in vogue at present with scientific men and philosophers of the experiential school. This theory is another attempt to reduce consciousness to the terms of matter and motion. It establishes that brain is not only the principal organ of mind, but that the nerve currents generated in the brain are the whole source of the mind we know. Says a writer, "The brain is highly retentive of the impressions made upon it, they are embodied in its structure and are a part of its growth. They may be reproduced on after occasions, and then what we find is a series of currents and counter-currents, much the same as what existed when the impression was first made. When the mind is in the exercise of its functions, the physical accompaniment is the passing and repassing of innumerable streams of nervous influence. Whether under a sensation of something actual, or under an emotion or idea, or a train of ideas, the general operation is still the same. It

\* Henry E. Roescoe; *Lessons in Elementary Chemistry*.

seems as if we might say, *no currents, no mind.*"\* To it might be added what Herbert Spencer gives in one of his volumes on Synthetic philosophy. After stating how water, nitrogen and carbon establish the easily modifiable nature of the brain, he goes on to state that the nature of the current is the dislodgment of energy, and that all cerebral action is simply a case of the dislodgment of energy. The brain centres may be compared to wound-up springs. The nerves by their agitation start the first movement of the spring, and the brain centre begins to unwind itself. To show the merits and demerits, or the explanatory ~~limits~~ of this hypothesis, let us consider the question, as to how is the consciousness of differences in *degree* and *quality* produced, and how are these two kinds of differences differentiated in pure consciousness. Every one knows what qualitative and quantitative differences (*i.e.*, those belonging to quality and degree) are. Two tons of soap differs from five tons of soap in quantity. But glycerine soap differs from carbolic soap in quality. Similarly our sensations, subjective experiences, also present differences of degree and quality as well. The taste of an ounce of sugar dissolved in two tumblers of water differs in *degree* from the taste of the same dissolved in five. But the sensation of taste differs from the sensation of colour in *quality*. The question is, How came man to know that there are any such things as a difference of degree, and a difference of quality? and, *lastly*, How does he distinguish between these two? Here is an account of both on the dislodgment theory, which will render its futility very plain:—

Whenever molecular energy is dislodged at the conscious centres of the brain, consciousness is the result. Now on this hypothesis, consciousness of differences in degree results from the disengagement of greater or less quantity of molecular energy from the same centres of the brain. Differences of quality, which objectively arise from sensations being transferred from distinct separate extremities, or organs, through different channels, will be subjectively consciousnessed on this hypothesis, by the disengagement of molecular energy from different centres of the brain. Thus far, the explanation may proceed without error. But why should disengagement of molecular energy at one centre of the brain produce a consciousness qualitatively different from the consciousness produced by the disengagement of energy at another centre, still remains a problem.

Perhaps some would suggest that the chemical energy disengaged at different centres is disengaged by disintegration of atoms of different elements, or atoms of different compounds, and hence the different sensations experienced. But even if it be so, the question still remains the same. For, whether it be the energy disengaged by the decomposition of this compound or that, or by the setting free of the elements of this atom or that, the energy disengaged is energy still. And the only difference that we can conceive between the energies disengaged at two different centres of the brain, is the difference of quantity or degree, and not of quality, for

energies disengaged are energies still. Hence we should only be conscious of difference of degree, even if molecular energy is dislodged at different centres of the brain, an assertion which is against all experience. We have shown how differences in quality cannot be explained by the theory of disengagement of molecular energy. It is at this stage that the physiological hypothesis remains at a stand-still in reducing consciousness in terms of energy.

We have thus shown how all materialistic explanations fare. It remains now to state the true objective inferences regarding *Atmā*. The first inference is from the structure of the nervous system which man is endowed and its connection with muscular movement. The brain consists of collections of a grey matter, called brain-centres, from which proceed fine white silvery threads, called the nerves. Some of these nerves, called the motor nerves, terminate in muscles, which are appropriated for definite motions. The function of the nerves is mainly that of a conducting medium like the telegraph wires. The brain centres originate the influence that is sent through the nerves to the muscles that obey the influence. This influence is called the nervous current. Thus is the apparatus of movement constructed in the human organism. Suppose, I desire to move my hand. At the command of *will*, the proper brain centre yields forth the nervous current which travelling through the proper nerves produces the contraction of the desired muscle and forthwith moves the hand. This working of the muscular and nervous system proves the existence of a *willing, controlling agent*. A very fit parallel of this is the case of the driver, turning by the exertion of his muscular power, the reins of the horses that pull the carriage. The driver is the *willing, controlling agent*. The hand of the driver that yields the impetus to the reins is the *proper brain centre* that yields the nervous current to the nerves. The reins are the nerves and the horse is the *muscular organ* which it is desired to move. The *Atmā* is therefore regarded as the *rathi*, the driver of the body. This is the first inference.

The second inference is from the action of the lungs. There is in the act of respiration, an inspiration, (a holding of the breath within,) and an expiration. In the act of inspiration, by the motion of proper membranes, the air of the atmosphere passes within the lungs to oxidize blood, convert carbon into carbonic acid and burn off other impurities. Says Manu :—

दहन्ते क्षायमानानां धातूनां हि यथा मखाः ।

तथेन्द्रियाणां दहन्ते दीपाः प्राणस्य निश्वात् ॥

The goldsmith by blowing strongly against a piece of impure gold removes its impurities by oxidation. So a proper blowing of the lungs produces the removal of all impurities of the body and the bodily organs by oxidation.

Hence this vitiated, chemically changed air, now laden with carbonic acid and other impurities, is further expelled by the act of expiration.

This process is continually kept up, and thus, by the cyclic movement of expiration and inspiration, the body expels its waste matter; renovates its blood, derives strength and nourishment from the invisible elements of the air, and repairs losses and injuries. This process argues the existence of a blower. To make the inference clearer, let us take the case of a goldsmith or blacksmith blowing with his bellows air into the furnace against a piece of gold or iron; when the air is forced out of the bellows into the furnace, a certain muscular force has to be exerted. But it requires no exertion on the part of the smith to fill the bellows again with air. So with the lungs. The expiratory function is under the control of the will. But inspiration is a purely involuntary act. Hence it is clear that the structure of the lungs displays the activity of an agent that constantly blows the air out.

A similar inference may be drawn from the phenomena of winking. This function, too, like the lungs, is controllable by will, but even in its ordinary performance it is so exact and regular that it has been aptly compared to the movement of puppets at the hand of a skilled master. Winking may be artificially produced by touching the inner surface of the upper eyelid with anything solid, when the spasmodic flutter produced will most vividly bring out the notion of an interiorly residing hidden master, at whose command the flutter is produced, like the dance of the puppet, in the effort to remove any such foreign material. ;

The physiological phenomena of recuperation and growth are, above all, most suggestive. The spirit, in the process of the growth of the organism, builds up by its interior anatomy all parts of the body proportionately, repairs the injured parts, heals the wounds, and, more remarkable still, puts forth an intrinsic effort to shake off all disease and disturbance. This power of the spirit, as an architect, is well known and has given rise to such terms as the "conservative" powers, or "economy" of the human organism. A true appreciation of this fact has also given rise to a noble school of physicians who regard the human organism as a self-healing institution, the medicines occasionally given under this treatment being meant to assist nature and not to counteract disease. Concerning this physiological power and other allied functions of the human spirit, says a medical authority, "By Materialists it is said that digestion is caused by the action of a certain organic matter called *pepsin* in conjunction with several free acids called lactic, acetic, hydro-chloric. While the truth is, especially in mankind, the peristaltic movement in the alimentary canal like the motion of the innumerable glands in the mucous membrane, and therefore digestion itself is caused independently of the many wondrous cerebro-spinal centres, by the *soul-principle* acting through the filaments of the sympathetic system, which is the residence and fulcrum of the automatic instincts and especially of those *vital self-intelligent* principles which flow from the ethers and essences in the constitution of nature into similar substances in the spiritual organisation of man. Hunger, therefore, is a universal voice of the soul in behalf of itself and the dependent

body ; and digestion is an appropriation by the soul of whatsoever is supplied for the upbuilding of both itself and body."

Lastly, the complicated relations into which the passive organs of sense enter with the active vital organs, offer a most strong ground of inference for the existence of *Atmá*. The colour or the smell of an object soon recalls its taste, and the idea of its taste immediately stimulates the tongue to secrete large quantities of saliva, as if in readiness to eat the substance. It is in fact by this very process that large quantities of saliva are obtained for experimental purposes from the tongues of dogs by presenting to their sight delicious dishes of the fleshy food, without actually allowing the dogs, at least for the time being, to partake of it. Such indeed is the complicated relationship of the functions of the organs of sense and of the vital organs, that serious diseases may be started up or caused by the associations thus started up by a single perception. All these facts lead to the inference of a central conscious being here called *Atmá*.

## ERRATA CONTINUED FROM PAGE 55.

<i>Page.</i>	<i>Line.</i>	<i>Incorrect.</i>	<i>Correct.</i>
21	3	posses	... possess
24	17	details	... detail
33	25	the Ribhus	... Ribhus
"	last line	the Ribhus	... Ribhus
35	20	philanthropes	... philanthropists
49	24	passes	... passes
51		Strike off the foot note.	
57	40	then	... then that
63	30	molded	... moulded
"	"	(-Sindu-i,	... (-Sindu-i,)
71	30	Kála there,	... Kála, there-
72	20	Rig Yajuh	... Rig, Yaju
"	30	on	... in
73	2	him	... Him
"	3	himself	... Himself
75	30	interpret	... misinterpret
76	7	Vedas, pruper	... Vedas proper.
78	2	in turns	... in turn
82	3	the Monier	... Monier
"	25	Vedas !	... Vedas ?
84	14	and true	... true
86	10	more.	... more ?
"	32	flat	... flat
92	26	cognition, feeling	... feeling, cognition



## ISHOPANISHAT.

### चो३म्

ऐशावास्यमिदं सर्वं यत्किञ्च जगत्पञ्च जगत् ।

तेन त्वत्तेन भुञ्जीथा मा गृधः कस्य खिद्यन्म् ॥ १ ॥

1.—By one Supreme Ruler is this universe pervaded, even every world in the whole circle of Nature. Enjoy pure delight, O man, by abandoning all thoughts of this perishable world, and covet not the wealth of any creature existing.

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतः समाः ।

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

2.—Aspire, then, O man, to live, by virtuous deeds, for a hundred years, in peace with thy neighbours. Thus alone, and not otherwise, will thy deeds not influence thee.

असुर्या नाम ते लोकः सन्धेन तमसावृताः ।

तांस्ते प्रेत्यापिगच्छन्ति ये के चात्महनो जनाः ॥ ३ ॥

3.—To those regions where Evil Spirits dwell and utter darkness prevails, surely go, after death, all such men as destroy the purity of their own souls.\*

अनेजदेकंमनसो जज्ञीथा नैनहेवा प्राप्नुवन् पूर्वमर्षत् ।

तद्वावतोऽन्यानत्वेति तिष्ठत्तस्मिन्नपे मातरिष्ठा दधाति ॥ ४ ॥

4.—There is one unchangeable, eternal, intelligent Spirit, even more vigorous than mind. Material senses cannot perceive Him. \*Therefore the sage withdraws his senses from their natural course and perceives the Supreme Being everywhere present.

\* I would translate the 2nd sentence thus:—"Therefore a sage does not follow his senses in the pursuit of their *vishtyas* (objects) and realizes the presence of the Supreme Being everywhere.—E.B.

तदेजति तत्रैजति तदूरे तदन्तरी ।

तदन्तरस्य सर्वस्य तदु सर्वस्यास्य वाङ्मतः ॥ ५ ॥

5.—He moves all but Himself does not move. To the ignorant He is far, but to the wise He is at hand. He pervades inside and outside of all.

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।

सर्वभूतेषु चात्मानं ततो न विचिकिष्यति ॥ ६ ॥

6.—“He who considers all beings as existing in the Supreme Spirit, and the Supreme Spirit as pervading all beings, cannot view with contempt any creature whatsoever.”

यस्मिन् सर्वाणि भूतान्यात्मेवाभूद्विजानतः ।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

7.—How can joy and sorrow overtake him who, through wisdom, perceives the Unitary Spirit as dwelling in all beings?

अपर्ययाच्छुक्लमकाशमन्नमस्रमसाविरुद्धमपावविहम् ।

कविर्मनीषी परिभूः स्वयंभूर्याधातय्यतोऽर्चान्

व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

8.—“He overspreads all creatures. He is entirely Spirit without the form either of a minute body, or an extended one, which is liable to impression or organization. He is the ruler of the intellect, self-existent, pure, perfect, omniscient, and omnipresent. He has from all eternity been assigning to all creatures their respective purposes.”

अंधन्तमः प्रविशन्ति येऽविद्यामुपासते ।

ततो भूय इव ते तमो य उ विद्यायाश्च रताः ॥ ९ ॥

9.—“Miserable are they who worship ignorance; but far more miserable are they who arrogantly presume knowledge.”

अन्यदेवाहुर्विद्ययाऽन्यदाहुर्विद्यया ।

इति शुभ्रम धीराणां ये नस्तद्विषयचिरे ॥ १० ॥

10.—Saints, wise and firm, assure us that ignorance, the life of senses, produces one result ; and knowledge, the life of spirit, produces exactly the reverse.

विद्याश्चाविद्याश्च यस्तुहेदोभयम् सङ्ग ।

अविद्यया च त्वं तोष्य विद्ययाऽत्यन्तममुते ॥ ११ ॥

11.\*—He, who realizes both, passes through physical dissolution by virtue of the life of senses, and enters into immortality by virtue of the life of spirit.

संक्षतमः प्रविशन्ति येऽसंभूतिमुपासते ।

ततो भूय इह ते तमो य उ स भूत्वा ए रताः ॥ १२ ॥

12.—Miserable are they who worship atoms as the efficient cause of the world ; but far more miserable are they who worship the visible things made of atoms.

अन्यदेवाहुः सत्त्वादान्यदीदृशसत्त्वात् ।

इति शुभ्रम धीराणां ये नस्तद्विषयचिरे ॥ १३ ॥

13.—Saints, wise and firm, assure us that the worship of atoms leads to one result, and that of things visible to the reverse.†

\* Swāmi Dayanand Saraswati explains this *Mantra* as follows :—

"He who realizes the value and nature of deeds and knowledge simultaneously, triumphs over death by virtue of good deeds and obtains immortality by virtue of true knowledge. (vide "Sattyaarth Prakāśh," p. 232, 3rd Edition.—Ed.)

† In my humble opinion, the word *another* would better express the text if it be substituted for the last two words, "the reverse," in 13th *Mantra*.—Ed.



संभूतिश्च विनाशश्च यस्तद्देदीभयं स ह ।  
विनाशेन मृत्युं तीर्त्वा संभूत्यामृतमश्नुते ॥ १४ ॥

14.—He, who realizes both, enjoys after death which is the consequence of the worship of things visible, immortality, the fruit of the realization of divine power displayed in atoms.

हिरण्ययेन पात्रेण सत्यस्यापिहितं मुख ।  
तत्त्वम् पूषन्नपाह्यु सत्यधर्माय दृष्टये ॥ १५ ॥

15.—“O Thou who givest sustenance to the world, unveil that face of the *true* sun which is now hidden by a veil of golden light, so that we may see the *truth* and know our whole duty.”

‘पूषन्ने कर्षे यम सूर्यं प्राजापत्य व्यूह रश्मीन् समूह । तेजो यत्त  
रूपहृत्पातमन्तस्ते पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि ॥ १६ ॥

16.—O Sage of sages, Preserver, Ruler, Eternal Light, and Life of the creation ! gather up Thy rays, so that I may be able to feel Thy glorious presence full of beatitude. This alone is my earnest prayer.

वायुरनिलममृतमथेद् भस्मान्तं परीरम् ।  
यो हम् क्रतो अर क्रिषे अर कृतं अर ॥ १७ ॥

17.—The air shall sustain the immortal spiritual body, the gross one shall only last till cremation. O thou ! who hast sown the seed of deeds, remember that the same thou shalt reap.

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् ।  
सुयोधस्यज्जुहुराग्नेमीनो भूयिष्ठान्ते नम उक्तिं विधेम ॥ १८ ॥

18.—O All-wise Being ! Thou art the source of knowledge. Inspire us with Thy wisdom, lead us to rectitude, and drive off our evil. To this end, we repeatedly praise Thee and adore.

## ISHOPANISHAT. EXPOSITION.

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RELIGION, as society at present exists, has been grossly *misconceived*. Artificial prayers, consisting of set phrases, uttered almost unconsciously, or, at the best, in a state of semi-consciousness, by unfeeling hearts, who, in their lives and conduct, have betrayed inhuman vices, cruelty, uncontrollable passions, strong antipathies and inexcusable weaknesses; forced ceremonials, adopted through imitation, habit, fashion, custom, or fear of society; costly, useless, energy-wasting and time-consuming rituals; bold iniquities, that priests and leaders of sects have practiced, establishing inequalities of men in the sight of Heaven; these and similar other *absurdities* have usurped the title of *religion*, and have inundated the world with an uncontrollable flood of misery, vice, crime, war and bloodshed. The countenance of religion has become completely disfigured by looks of mutual hatred and diabolical enmity, by freaks of vengeance and ambition, by anxiety-toned glare of selfish eyes, by anger-broken brow of intolerance, and by the dreadful pallour of falsehood-poisoned faculties.

Reason and faithfulness have been divorced from the entire domain of intellect. Religion has become synonymous with a mere profession of creeds or opinions. Mere faith has been substituted for living good lives and doing gracious deeds. *Words* have dethroned *works*. Superstition and mythology have dictated explanations of the mystery of the universe—explanations that are not less interesting, nor more true than the tales of Arabian Nights. Metaphysics has been driven to bear witness to the competency of the story-telling, lie-manufacturing machinery of these explanations. Guess and conjecture fill the room of exactness and certainty. Dreams have been entrusted upon society as facts. Imagination has been strained to yield forth supernatural theology, preternatural miracles and unnatural doctrines. Human nature has been vilified, insulted and stigmatized, as wholly depraved. Hope and expectation have been banished from the future. Eternal hell-flames and mighty engines of torture have been forged and imposed upon the people instead.

Many useful and noble faculties have been denied their privilege, others have been completely suppressed; whereas some have been put to severe persecution and trying ordeal. The whole stock of energy has been consigned to bigotry and dogmatism. Such, in fact, has been the office of religion.

Many gifted intellects, endowed with clear heads, have perceived this ruinous character of religion, and have revolted at it. And such is the sad spectacle still presented that many minds do yet revolt at it, and feel an aversion towards religion which is highly prejudicial to the interests of progress and truth. The noble conceptions which *true religion* might have engendered, the joys that might have sprung therefrom, fertilizing and gardenizing the soil of life, are entire strangers to the necessarily sceptical honest, truth-seeking, minds of present times.

Is not all this deplorable? Is nothing better possible? Are we to be set adrift on the ocean of *uncertain*, yet *honest* scepticism? Is the mystery of life really insoluble? Perhaps, it is not given to man to understand the nature of things! If it be so, life would be a sad spectacle indeed; pains and miseries of this world would be simply unbearable.

Fortunately, however, the above is attributable to human ignorance of true religion. True religion is free from all artificiality and fabrication. True religion is not merely an oral profession. It is no mythology. It is a living essence. It is highly *practical*. It is founded on *entire truth*. It takes for its basis the *harmonious development of all the faculties*, the righteous unfolding of all our capabilities of knowing and being.

Religion, true religion, consists in living a life in Divinity; for,

"There's a Divinity that shapes our ends,  
"Rough-hew them how we will."

To realize the existence of this Divinity and to feel its presence everywhere and at every time with us, is the first lesson to be learnt in religion. The *conception* that Nature with her immutable laws and inexhaustible energies, with her infinity of forms and phenomena—is not an edifice of "chance," but has the positive fact of an Ever-active and Moving Principle diffused throughout Nature for its basis, is the beginning of religion. When one has realized this, and, in the joyous depths of his consciousness, can exclaim, "BY ONE SUPREME RULER IS THIS UNIVERSE PERVADED, EVEN EVERY WORLD IN THE WHOLE CIRCLE OF NATURE," he is *then* fit to take a step further, and learn the lesson of individual reformation. But the lesson of individual reformation is never received till man has learnt to penetrate, through the fleeting forms and phenomena of Nature, into Nature's God.

Nature widely spreads her *evanescent* charms and *fleeting* beauties everywhere. Man is easily misled by her alluring attractions and wild enchantments to forget the *Everlasting*, *Eternal* God that resides in the interior of and pervades each of her *ephemeral* productions. The human mind, when as yet undeveloped and unrefined, is soon held in captivity by the bondage of sensuous phenomena of world. The gorgeous display of riches and wealth, the pompous shew of rank and dignity, the luxuriant abundance of opulence, the licentious sensualisms of ease and affluence, not unoften unbalance the young unsophisticated mind, and merge him into a sea of *worldly* ambitions, and expose him to the *earthly* anxieties of Envy, Passion, Jealousy, Hatred and Vice. Not seldom is man thus blinded to the interests of his everlasting life; and the true delight that ever enters the bosom of a devotee who, while holding himself aloof from the affections of this phenomenal world, contemplates the All-pervading God of the Universe in His bounteous dispensation throughout Nature, is thus a stranger to him. Man, consequently, requires to be reminded that this world is a *fleeting* show, that the pleasures of senses are never permanent, that an *earthly* life is an *unweedy* garden that never grows to seed, and that empty titles, names and honors, reaped in this world, will not last long. It is wrong to hold out our affections for things perishable. The *Eternal*, the *Everlasting* should engage our attention, draw our affections, absorb our interest, and excite our aspirations, for, then alone, is true delight possible.

Wouldst thou, O man, flee from the evils of this world, from the glamour of earthly pomp and deception? Wouldst thou get rid of envy, passion, jealousy and hatred? Wouldst thou be released from the restraints, burdens, cares and anxieties of earthly bondage? Dost thou seek for the pure everlasting enjoyment of peace and happiness? Then, "ENJOY PURE DELIGHT, O MAN, BY ABANDONING ALL THOUGHTS OF THIS PERISHABLE WORLD."

When thus conceived, what a blessing is religion, pure religion! Its lessons are full of wise and useful teachings. Led from Nature Nature's God, we learn to contemplate the perishableness of this world and dislodge our affections for it. When thus fitted, we are able to take a step further; and that leads directly to individual reformation, which essentially depends upon the perception of justice, a principle deepest engrained in human nature.

There is a Deific Essence that rules and governs all by a general wise providence, intended for the highest good of all. This universal providence enlivens the minutest atom as well as the largest sun, and fits the one and the other each for its respective mission which is the highest good of all. A realisation of this providence working for the highest good of all, and a sympathetic vibration with the pulsations of this providence constitutes a true perception of the principle.

The highest good of all being the object, the wondrous system of Nature is the Divine Institution fulfilling this mission in a truly wondrous and sublime manner. Its eternal, immutable, unchangeable laws are the Divine code of perfect legislation, breathings from the essence of the Deity, modes in which He eternally lives, rules and governs all. He keeps no vigilant, watchful, designing, conspiring, and often-times dishonest, corruptible police to keep a record of each one's doings, and to superintend his actions, lest they disturb the general peace of His subjects. The Divine Institution is not susceptible of such weaknesses. Each one's memory is his infallible record-keeper, whereas the sensible organisation that apprises each of pleasure and pain, is the omnipresent police whose mission is not to punish but to teach lessons and to reform. There are no courts where law suits are decided; but social feelings, affections and other emotions are the interior chambers of the mind, where Reason sits on the throne of perpetual judgment. This is the universal machinery employed in the Institution of Nature. And its object being the highest good of all, it is so regulated that the personal good of each, on the whole, consists in the good of all. The eternal and immutable laws of Nature, consequently, recognize no special obligations, no individual isolated rights, and are no respecters of persons. One way the whole current of Nature flows—THE COMMON WEAL. No violation of this common course is possible without involving the transgressor in the consequences of his transgression—consequences by virtue of which he is thrown off from the common course, for a moment, to leave the general current undisturbed, to get himself purified, rectified, and resigned, if not willing to be subservient to the interests of the universal whole.

The law of justice, that keeps each being in peaceful relations with his neighbour, and dictates to him the standard of purity of his own soul, also en-joins upon him the self-chosen and pleasing duty of living in peace with his neighbours, and in tune with the external world. The destruction of this equilibrium is what constitutes discord, disease, misery, war and destruction. Should any individual, therefore, attempt to disturb the general peace, the indispensable

consequences of this *transgression* will inevitably devolve themselves upon him. But far different is the case of *one* who consciously and wilfully adopts the career that Providence has designed and regulated for all. His path, though difficult in the beginning, leads straight to individual happiness and social welfare. His is a path of peace and tranquillity. No envious heart-burn, no exhausting emulation, no feeling of contempt or disgust, no despair or disappointment, no discontentment with his environments ever prompts him to swerve from the righteous course and spoil the temple of his personal health and individual existence. On the contrary, his social and fraternal feelings are saturated to satiation, his disinterested nature uplifts him above ordinary persecution on one hand and selfishness on the other, his reason is unclouded, and his will pure and undefiled. For, let man once comprehend that there is a wise Providence that regulates the affairs of the boundless universes around us by the ordination of general laws, let him once to his satisfaction understand, comprehend and know these general laws, and feel the existence of this Providence in the depths of his heart fully enough never to forget it for a single moment in his life, let him once enter this condition, and he will feel the unity of his spirit with that of others. He will find himself in tune with all others. Then will arise a perception of true brotherhood with mankind, for it will be seen that our delight consists in making others delighted, our happiness in making others happy.

It is this perception of universal justice (which regards all mankind as one brotherhood and impels man to seek the harmonization of his interest with duty, lest, in not doing so, he may transgress the motion of natural currents that lead to general good), that can keep one willingly and delightfully from infringing upon the rights and liberties of others. Thus alone, when in accord with the maxims of universal justice, can he truthfully exclaim "COVET NOT THE WEALTH OF ANY CREATURE EXISTING." Only then, and not till then, is true individual reformation possible.

Religious progress, however, does by no means end here. Merely to keep one's self aloof from the turmoils of this earthly life, to remain, as it were, unimpressed by the fleeting show and vanity of this world, or lastly to abstain from infringing upon the rights and liberties of others, is but the negative or prohibitive side of religion, with which even sinful indolence, coldest indifference, conniving reticence, and an abetter's silence are compatible. Religion is too positive to be restricted to these mere prohibitive duties. The wondrous organization of man endowed with *potent* energies and *viacious* capabilities, has some *more imperative* demands, points out to the existence of some higher ends, and cannot be silenced by the dictates of mere prohibitive morality. For purposes of mere peaceful enjoyment, never in conflict with the enjoyments of others, a passive organization would have been quite enough. But man possesses active powers, innate energies, and stirring elements; and all these are not in vain. They beckon him towards the *constant application* and *energetic employment* of all his bodily and mental powers for the glorious end of achieving peace and happiness for himself and his neighbours. Activity and not sluggishness is the law of nature. Animate and inanimate Nature, both, is full of lively energy and restless animation. Nothing is idle. The ant is ever busy, the earth we live upon ever whirls round and round, the plants and trees are ever employed in their growth, the air is always circulating and the waters are always bubbling and flowing! Look round and say, what religion does Nature enjoin, what lessons does it widely outspread? Everywhere in the domain of Nature, the inherent forces are ever busy in manifesting their presence,

Nature enjoins but one religion, and that is Action, incessant, untiring, powerful, energetic Action,—for good, for glory, for health and for happiness of Each and All. **"ASPIRE, THEN, O MAN, TO LIVE IN VIRTUOUS DEEDS FOR A HUNDRED YEARS IN PEACE WITH THY NEIGHBOURS. THUS ALONE, AND NOT OTHERWISE, WILL THY DEEDS NOT CONTAMINATE THEE."**

To one who leads a life of incessant useful activity, how beautiful is the universe! It is a rich mine of happiness that only requires digging down and taking possession of. And what are human faculties to him? Speech with its power to soothe and to bless, music with its power to calm and to refresh, affections with their mainsprings to elevate and to support, and thoughts with their wings to take the loftiest flights and to soar; these and other faculties are full of hidden beauties. Each organ is pure and holy, as its mission is noble and sublime. Can one admire this beauty of the human system, appreciate it at its worth, comprehend its holiness, desire its purity and still remain disagreeable, discordant and deformed himself? No, he is too alive to the beauties of internal purity and the lustre of inward holiness, ever to linger in the darkness of filthy sensualism or hell of moral decrepitude. Purity of motives, holiness of deeds and loveliness of lives are the internal beauties that he prizes most, and values above all. He cannot degrade himself by destroying this internal beauty, for he is alive to the truth that **"TO THOSE REGIONS WHERE EVIL SPIRITS DWELL AND UTTER DARKNESS PREVAILS SURELY GO AFTER DEATH ALL SUCH MEN AS DESTROY THE PURITY OF THEIR OWN SOULS"** He is rather filled with joy at the glorious capabilities of his existence and at the priceless gift of life, is inspired with gratefulness for His endowment of reason, and moved to thanksgiving for the possession of his moral nature. His spirit is moved with gratitude towards Him who pervades all immensity, animates the orbs of heaven and the worms of earth, and destines them for ceaseless action for millenniums to come. Where is there an object in the unfolded universe, that does not inspire the grateful mind to sing praises of Him, who reigns supreme everywhere, showering beauties and blessings around? In due acknowledgement of our gratefulness and our dependence upon Him, our souls rise in worshipful attitude towards Him, who is **"ONE UNCHANGEABLE, ETERNAL, INTELLIGENT SPIRIT, EVEN MORE VIGOROUS THAN MIND."** It is true that "Material senses cannot perceive Him," but the heart bends in homage, ever grateful for the beautiful gifts of providence. Flavours, odors, colors, sounds and other external impressions may affect the externally-minded man and render him forgetful of the source from whom all these flow, but one in whose spirit beauty blooms, and gratitude rises with fragrant incense of submissive homage, cannot help penetrating beyond them. He **"WITHDRAWS HIS SENSES FROM THEIR NATURAL COURSE AND PERCEIVES THE SUPREME BEING EVERYWHERE PRESENT."** No more do the delusive phenomena of the world delude him. Sensuous charms and external vanities no more blind his expanded and internally-unfolded vision. Far from external strife, and in the quiet of his mind, he perceives the Supreme Being that **MOVES ALL BUT HIMSELF DOES NOT MOVE.** Yea, to the worldly-minded, passion-stricken, ignorance-ridden individuals, *He may be far, BUT TO THE WISE HE IS AT HAND.* For, *He pervades inside and outside of ALL.* For a mind thus moved with the spirit of gratefulness, discord, discontent and disturbance exist no more.

For, what are jealousy, hatred, envy, contempt and other dicords but different forms of antipathy? And how can antipathy exist, when one has realised for all mankind a common destiny, when one perceives each spirit moved by kindred influences of the same Providence, each item of the vast universe animated by the same breath and each individual heart flaming with identical heaven-lighted fires. All differences and distances melt away. Human kind is one family. All are brothers. There are no enmities, no rivalries, no jealousies and no oppositions. Under the patronage of such a mental exaltation, one is delightfully led to consider "ALL BEINGS AS EXISTING IN THE SUPREME SPIRIT AND THE SUPREME SPIRIT AS PERVADING ALL BEINGS," and "CANNOT VIEW WITH CONTEMPT ANY CREATURE WHATSOEVER;" nor can "joy and sorrow overtake him," for, he perceives through His wisdom "the unitary SPIRIT THAT DWELLS IN ALL BEINGS."

Reverence, admiration and love are the only feelings that actuate him whose perception extends to the Unitary Spirit of the universe. When one reflects, how one is moved with reverence even towards those surperiorly endowed individuals, who, though superior, are fallible, finite, liable to pain, ignorance, disappointment, weakness and their consequences, it ceases to be a wonder that he should be moved with greater respect, admiration and reverence towards Him who "OVERSPREADS ALL CREATURES, IS ENTIRELY SPIRIT, WITHOUT FORM, EITHER OF A MINUTE BODY OR AN EXTENDED ONE, WHICH IS LIABLE TO IMPRESSION OR ORGANISATION," "WHO IS THE RULER OF THE INTELLECT, SELF-EXISTENT, PURE, PERFECT, OMNISCIENT AND OMNIPRESENT,"—THE KIND FATHER "WHO HAS FROM ALL ETERNITY BEEN ASSIGNING TO ALL CREATURES THEIR RESPECTIVE PURPOSES."

Blessed are they who enjoy the knowledge of this Divinity, this Omnipresent Providence. Excessive joy dwells in the conscious depths of those who feel the presence of this Great Reality. Life is a rich luxury, an immanent blessing, an eternity of enjoyment and growth. Death is swallowed up in victory. But miserable are they who are tied within the meshes of *ignorance* all around. Insensible of this Great Reality of the universe, can *ignorance* go further? See what a wreck it makes. There is nothing more hideous than *ignorance*. It has been truly said that when man only once becomes conscious of his *ignorance*, it is simply unbearable. Wisdom, therefore, begins with the *consciousness of ignorance*. The wise Socrates was right, assuredly right, when he said, "I only know that I know nothing." All discord springs out of *ignorance*. See what a hideous picture it presents. Says immortal Pātanjali:—

**“अनिश्चायविदुःखानात्मसु नित्यमविमुखात्मव्यातिरविद्या”**

"Fourfold is the fearful power of *ignorance*. It leads its pitiable victim, in the first place, to conclude that this visible, audible universe, the very elements of which are given to decomposition and decay, shall last for ever, that this gross physical body, this *mortal* coil, is the only thing that lasts after death. In the second place, it leads him to the horribly erroneous conviction that female beauty,—beauty which has been styled by some philosophers as a silent cheat-practice of falsehood, theft and the like, the very essence of which breathes filth and impurity, are enjoyments pure and desirable. In the third place, it plunges him into that ocean of pain and misery, the sea of passions and sensualities, in

the gratification of which the blind victim of Ignorance imagines the acquisition of pleasure and of happiness. Fourthly and lastly, the victim of Ignorance has no conception of soul and spirit. To him there is no soul beyond this material, ponderable, visible substance." Such is *ignorance*, and as such it may truly be called *the life of senses*, for, what is it but a recognition of no happiness beyond sensual pleasures, of no life beyond that of senses, and of no world beyond the sensible one? Surely "MISERABLE ARE THEY WHO WORSHIP IGNORANCE; BUT FAR MORE MISERABLE ARE THEY WHO ARROGANTLY PRESUME KNOWLEDGE." For, he is not wise who presumes to know more; who claims to carry a pile of books in his brain; or a thick cluster of words and phrases in his memory; or a shower of sarcastic vocabulary in his tongue; or a borrowed magazine of that stuff (which is so useful for purposes of victory in intellectual warfare, commonly known by the name of *arguments*) in his promiscuous store house, called the *mind*. *Wise* is rather he who feels *nobly*, thinks *nobly*, lives *nobly* and *ACTS NOBLY*. The difference between *wisdom* and *ignorance* is the difference of opposites. *Wisdom* is life perpetual, happiness eternal, and peace for ever. Ignorance is all the misery, all the crime, all the sickness, all the evil, that exists in this world. The difference between *Wisdom* and *Ignorance* is all the difference that is possible in this world. They were not wrong who proclaimed "THAT IGNORANCE, THE LIFE OF SENSES, PRODUCES ONE RESULT; AND KNOWLEDGE, THE LIFE OF SPIRIT, PRODUCES EXACTLY THE REVERSE."

But blessed is the wise man who gets good out of evil and nectar out of poison. For a wise man *the very senses* have a sacred function to perform. This is the function of कर्मोपासना (*Karmôpāsana*),—that well-ordered, righteously regulated religious life which leads to emancipation from bondage, from sin's from misery and from death. Yes, wisdom extracts discipline out of senses, righteousness out of passions, elevation out of affections, emancipation out of ignorance, and yields forth as its fruit everlasting *bliss* and *immortality*. Of such, has it been said. "HE WHO REALIZES BOTH, PASSES THROUGH PHYSICAL DISSOLUTION BY VIRTUE OF THE LIFE OF SENSES, AND ENTERS INTO IMMORTALITY BY VIRTUE OF THE LIFE OF SPIRIT."

Many are the victims of Ignorance and direful are the forms it assumes. One of them is what may, for want of a better name, be called scientific atheism. This is a belief in the omnipotence of atoms. The externally-minded scientific man, whose mind is replete with conceptions of matter and motion, with dynamical and mechanical explanations, ever true to his instinct of never believing any thing except on the testimony of his senses, begins the task of crude analysis. He dissects organised structures, nerves, muscles and tissues, and re-dissects. but throughout all the labyrinths of the brain, all the complicated net work of veins and arteries, he finds no trace of an intelligent God, all is motion or matter in motion. He begins his physiological researches and ends in chemical and nervous action everywhere. Again he leaves the organic department of nature, and analyzes and decomposes, and again analyzes and decomposes each solid and liquid and gas, now in a crucible, then in a retort, now by means of heat, and then by means of electricity, here with reagents, and there with reactions, but meets everywhere with atoms, their affinities and their valencies, but nowhere with God. On the *positive* evidence of *disent* phenomena



tion, and from the *infallible* platform of *personal* experience, with his head raised in the *proud* majesty of *knowledge*, and his spine straightened with the *nervous* energy of *natural* forces, he bids farewell, a last farewell to the barbaric dogma of a belief in the existence of an intelligent, all-pervading, all-moving Principle. His belief in the potence of atoms is boundless. They are *unanalyzable*, *undecomposable*, *simple monads*, *uncreated* and *eternal* in their existence, endowed (not by anything else, but naturally through necessity of existence) with inconceivable motions. In the vast *chaotic* operation of these atomic forces, specific atoms met through accident and selection, united together, assumed a *temporary* organization, exhibiting signs of breathing conscious life. This germ of life, on account of wholly unexpected and incomprehensible circumstances, under favorable conditions, (favorable through chance or selection) propagated itself and multiplied. Great was the *struggle for existence*, then raging. Many fortunately organized beings were, in the course of this struggle, again hurled back into the atomic chaos whence they sprang. This is *Extinction*. But some fortunate organizations (fortunate, not through merit or desert, nor through design, but *fortunate somehow*) survived this dire some catastrophe, and prospered. Their organization modified and developed new organs, and remodified and redeveloped, till man appeared on the stage. Now man, this man, the product of fortuitous combination of atoms, with his heated brain, exudes entirely unsupported doctrines of immortality and Providence. Can a sensible man believe such dogmas? Vain are thy efforts, O theologian! to construct an edifice of religion on the foundation of sand. Human race, as a race, may, for long ages to come, survive, but individual man shall only go back to the vile dust from whence he sprang.

Such is *scientific atheism*. All is uncertain and unreliable. Life is but an accidental spark produced by the friction of mighty wheels, the blind whirling motion of which constitutes the phenomena of the universe. There is no hope of futurity, no consolation for oppressed virtue or disappointed justice, hereafter. A natural result of which is that the worshipper of *omnipotent atoms*, dashed headlong into a sea of unrighteousness and immorality, tramples all justice without a pang, suppresses all virtue without a sigh, and over the wreck of all that is noble and elevating in human nature builds his philosophy of *desperate-ism*. He is desperate in his actions, desperate in his logic and desperate in his feelings. Or perchance his is a philosophy of *resignation*. Desperate or resigned, there are the signs of brutal violence to human nobility rendered, and as is the case of all violence rendered to human nature, the subject is agitated, disturbed, listless, melancholy, petrified or simply unconscious of himself. Miserable, though, is this extreme form of scientific atheism, there is a softened form of it, however, which is compatible with a certain and a very high degree of morality. For, there is in the scientific atheist, a strong belief, at least, in the unchangeable, and immutable nature of laws, or of the order of Nature. He is not superstitious. In the world of effects, at least, he is a master. Miserable and disturbed as his life of the interior may be, his external life is, no doubt, a complete success. But far different is the case of one who, through superstitious ignorance, neither has any conception of the Intelligent Ruler of the universe, nor a definite conception of any law or order in the universe, but substitutes for the ennobling belief of a monotheist or the *natural* dependence of an atheist, a mean, grovelling or degrading belief of elements like earth, or of objects like stones and trees, or

even of bodies of men. Of such degrading and debasing forms of theism, the world is full. There is the henotheism (man-worship) of the Christians, the *Looz*—theism of the Mahomedans, the idolatry of the pagans, the pantheism of the Vedantis, and the polytheism of the Hindas; and all bigotry, dogmatism, sectarianism, intolerance and fanaticism of which the world's history is so full, is wholly attributable to, and is a standing evidence of, the miserably degenerated condition of the people at large. Incalculable are the evils that flow from the worship of things visible. Truly has it been said, "MISERABLE ARE THEY WHO WORSHIP ATOMS AS THE EFFICIENT CAUSE OF THE WORLD, BUT FAR MORE MISERABLE ARE THEY WHO WORSHIP THE VISIBLE THINGS MADE OF ATOMS."

Leading, as they do, to *widely differing results*, scientific atheism and various forms of worship of things visible are capable of a use to which wisdom puts them, when they are no more those disgusting things that they were. The mighty hand of wisdom extracts out of things visible that sense, education and useful application which is the primary basis or the granite foundation of all interior development. Man's life-term is thus converted into a pleasant, instructive, invigorating, power-awakening journey that leads through the invisible portals of death to calm eternal. Not alone is the visible material of the universe thus converted into a rich, useful store for future, but the *invisible undecomposable atoms* also are, by the touch of wisdom's hand, seen to be the seat of the power of the Almighty Maker. Atoms are but the vehicle through which the Lord Divine sends forth everlasting energy and life into the visible. Thus "HE WHO REALISES BOTH, ENJOYS, AFTER DEATH WHICH IS THE CONSEQUENCE OF THE WORSHIP OF THINGS VISIBLE, IMMORTALITY, THE FRUIT OF THE REALIZATION OF THE DIVINE POWER DISPLAYED IN ATOMS."

Here let us pause, and take a survey of the great eminence to which we have ascended. There is God, the Supreme Ruler of the universe, pervading in all, distributing justice for all, and assigning for each and all, their respective mission. Here is man endowed with potent, active faculties, energetic capabilities, and all-achieving powers, adequate to fulfill the mission to him assigned; and here is a glorious, beautiful universe, so attractive, so useful, so beautiful, so harmonious that the heart rises in *utter gratitude* to the Great Dispenser of all gifts, "O THOU WHO GIVEST SUSTENANCE TO THE WORLD, UNVEIL, THAT FACE OF THE TRUE SUN WHICH IS NOW HIDDEN, BY A VEIL OF GOLDEN LIGHT, SO THAT WE MAY SEE THE TRUTH AND KNOW OUR WHOLE DUTY." O PRESERVER, SAGE OF SAGES, RULER, ETERNAL LIGHT, LIFE OF THE CREATION! GATHER UP THY RAYS, SO THAT I MAY BE ABLE TO FEEL THY GLORIOUS PRESENCE FULL OF BEATITUDE. *THIS ALONE IS MY EARNEST PRAYER.* Wonderful is the immortal life Thou bestowest, and wonderful the justice Thou dealest. Sublime is the process by which the *immortal spiritual body* (सूक्ष्म शरीर) is raised out of the gross physical one and supported. For, even after death, Thou peoplest us in a world, the enjoyments of which are the *fruits of the very seeds* that herewith our deeds we have sown.

"O ALL-WISE BEING! THOU ART THE SOURCE OF KNOWLEDGE, inspire US WITH THY wisdom, LEAD US TO RECTITUDE,

AND DRIVE OFF OUR EVIL. *To this end, WE repeatedly PRAISE*  
THEE AND ADORE.

ओम् शम्

This little pamphlet contains an English translation with Sanskrit text of Ich published by Gula Gura Datta M. A. (Assistant Professor) of the Lahore Government College. The learned translator has appended a skilful exposition of the hymns which are shown to inculcate the principles of the true religion.

(Serial No 510, Register No. 2167, Supplement to the Punjab Government Gazette dated 27th June, 1889.)

### Note on Arguments in favour of Vedic Revelation.

1. No affirmations of the Vedas are contradicted by the laws of nature. Nay they are positive laws of nature.

2. The world-structure of the vedas is founded upon a super human principle the words being taken by their *genial* and *general* interpretations and not in their conventional sense.

3. Without some or other kind of education no man is able to discover laws of nature nor even to be able to have a language or expression. This argument can be of use to us when it is proved not only that vedas are the oldest books of the world, but that they are coeval with the advent of man.

Leaving out any discussion on the potency of these arguments, there is one point in connection with the pamphlet worth consideration

Are or are not mental powers of themselves capable of doing any thing? Reason, the present developed (by Revelation) reason is the test of true Revelation. Why then admit Revelation at all? There is a necessity of belief in revelation for our question is not as to what the *standard of truth* is but as to what are the *facts of the primitive world*. That reason is incapable of unfolding itself without the aid of revelation is however unproved, unless it is shown how? Even lower animals have some common modes of reasoning. Though their reasoning is limited by arguing from similar to exactly similar. It is easy to show that man owes the superiority of his reasoning powers to the use of language, but can it be shown that man is incapable of the use of language without Revelation? If this be done, the whole question is resolved.

4. There is another reason in favour of Revelation and that is of the *eternity of shabda*. Owing to its subtlety and metaphysical acuteness it cannot be admitted innocently h-re. (For reference see Purva Mimamsa first part). It is briefly this that shabda is eternal. All modern scientists admit that the store of energy in the world is constant. Now Shabda is also a kind of energy. Hence Shabda is quantitatively constant. Thus one part of the argument is rendered tolerably concrete. But to prove beyond dispute that Shabda is eternal requires not only that the store of energy be constant but that although all other forms of energy may be convertible, this, the energy of Shabda, must be inconvertible. Now this cannot be true of human Shabda. It is to be discovered, which sense does the author of the Mimamsa attach to the Divine Shabda so as to render it a form of inconvertible energy. That this energy is vibratile energy is highly improbable. I think the author of the Mimamsa maintains it as a form of *energia sensibilis*, an energy but a conscious (improperly rendered sensible) energy. I have before said that this is a very *subtle* argument and requires a sharp intellect to develope it. However rudely I may have

sketched these arguments, I believe that unless these and these arguments alone are developed in a form suitable to the present stage of middle class intellect no proper solution of the question will be obtained.

1. That Revelation, if possible, is possible, at the beginning of the world.

2. That there *cannot* be and *must not be* any logical inconsistency in believing revelation as possible on the datum of an *Omnipotent* God

These two propositions are to me as clear as any metaphysical proposition can be.

But the question seems to be between special creation, and evolutionary development.

More here after.\*

LAHORE:

The 19th May 1884.

Yours sincerely,  
GURU DATTA,  
Vidyarthi.

## PREFACE TO THE

# VEDIC MAGAZINE

The following preface to Pandit Guru Datta's Vedic Magazine, from which the main portion of this book has been taken, will, it is hoped, be found interesting—ED.

THE interest excited in Vedic Philosophy, by the great stir caused throughout the religious world here and abroad by the revolutionizing and energizing spirit of SWAMI DAYANANDA'S teachings, is yet in its dawn. The wide world is but just awaking to the sublime and elevating sense of the Vedas. The sacred and antique realms of Sanskrit Literature, replete with the secondite knowledge of Nature and Nature's God, are yet unexplored. And the busy, practical, matter-absorbed, competition-worn present world stands strongly in need of an interior soul-reaching philosophy that might teach the people the beneficent principles of peaceful progress, and dispel the ignorance of party spirit and sectarianism, so congenial to the uncultured masses, by shedding its rays of benevolent and philanthropic wisdom.

Society, at present, needs be educated in the principles of true reform which consists not in "pandering to, or reflecting the popular sentiment," or in adapting ourselves to the "prevailing modes of thought and feeling," but in "educating the world out of its multifarious errors and unrighteousness."

An author has well spoken of the tendency of things to degenerate, when left to themselves. The remark holds especially good of all doctrines and philosophies. All philosophies require to be nourished up by constant controversy, comparison, application and exemplification, to keep up a vivid conception and

\*This was a note addressed to me after perusing my urdu pamphlet called *Maslah-i-Ihram*. The doctrine of Revelation I presented to him for his opinion.

living belief in them; otherwise, "the shell and husk only of their meaning is retained, the finer essence being lost."\* The Vedic philosophy is no exception to this rule. Indian History, from the time of Mahabharata up to this day, is an ample illustration of this degeneration of Vedic philosophy. The spirit of pure and simple truth, so characteristic of the Vedas, had departed from them, and left behind the remains of petrified mythic names, upon which was subsequently raised the structure of Puranic mythology and modern philology, till Swami Dayanand, with his native genius, strove to commune with the *Rishis* of old, and with his logical, controversial, magnetic intellect, restored the Vedas to their primitive position of "self-illuminating knowledge."

A continuous preservation, therefore, of this "self illuminating knowledge," from the attacks of time-honoured superstition, sophisticated philology and materialistic thinking, is undoubtedly one of the needful labours of the day.

It is with these objects in view that the Virajananda Press undertakes to publish a *Monthly Magazine*, to be styled the **Vedic Magazine**, in English, of 48 octavo pages, purely catholic, free-spoken and independent in spirit, admitting of *well-written* articles on all subjects of religious, moral, social and philosophical interest.

To meet the needs of the ever-increasing interest in the Vedas, by presenting translations, abstracts, reviews and criticisms on different portions of Vedic literature; to picture the interior truths of Vedic philosophy, so needed in this age of externalism; to present the *philanthropic and benevolent* religion of the Vedas, in contrast with the *sectarian, or communitarian*, but not *humanitarian* religions of the world; to attack time-honoured and ignorance-begotten superstitions; to teach the principles of true reform as distinguished from time-serving and popular policies; to keep alive the pure and simple truths of the Vedas, by presenting controversial articles and reviews; to remove the wilful misinterpretations, or sincere misunderstandings of selfish priestcraft, pedantic philologists and shallow materialists; these are the high and difficult objects, which it shall be the attempt of the Magazine to aim at and as far as possible to achieve.

It is hoped that the generous reader who sympathises with these objects will freely extend his helping hand in this direction, for it is hardly possible to carry out any high and thorough-going religious or moral reform without *well-sustained* labour.

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\* Mills' Essay Lion berty.



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## MANDUKYOPANISHAT.

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ओमित्येतदक्षरमिदं ए सर्वं तस्योपव्याख्यानं भूतं भवद्विष्यदिति सर्वभो-  
क्षार एव । यच्चाग्न्यत्तिकाकातीतं तदप्योक्षार एव ॥ १ ॥

"Om" is the name of the Eternal and Omnipresent Spirit. The *Vedas* and *Shastras*, and even the whole universe, when understood, declare the nature and attributes of the same Being. He, Om, encompasses the past, the present and the future, and is perfect. He encompasses even what the past, the present and the future do not comprise.

सर्वं ए ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥ २ ॥

NOTES—I. *Akshara* has been translated into 'eternal and omnipresent.' See *Mahabhashya*, *Patanjali's Commentary*, 2nd A'hnika on the Seventh *Shiva Sutra*, Says *Patanjali*:—

अक्षरं नक्षरं विद्यात् । न क्षीयते न क्षरतीति वाक्षरम् ॥ अक्षरोतिर्वा  
सरोऽक्षरम् । अक्षरोतिर्वा पुनरयमौषादिकः स्रग् प्रत्ययः । अक्षरमुत इत्यक्षरम् ॥

—or *akshara* is that which does not decay, decompose, move or change; also, *akshara* (from the root *aksh* and *unadi* suffix *saran*) means that which is all-pervading. Hence 'eternal and omnipresent.'

Swami Dayānanda translates the passage thus in his Introduction to the *Vedas*, (*Rigvedādi Bhāṣya Bhūmika*), p. 44, lines 21—25.

ओमित्येतदक्षरं नामास्ति तदक्षरम् । यन्म क्षीयते कदाचिदक्षरं क्षरति  
अक्षरमुत व्याप्नोति तद् ब्रह्मवास्तीति विज्ञेयम् । अथैव सर्ववैदादिभिः  
मास्तेः सकलेन जगतालोपगतं व्याख्यानं मुख्यतया क्रियते ॥

This is literally as we have interpreted.

Our rendering of *Bhūtam*, *Bhūvat* and *Bhaviṣyat* is that of substantives, meaning 'God encompassing the past, God encompassing the present and God encompassing the future, unlike the ordinary meaning of mere adjectives, meaning past, present and future, qualifying the word *Sarvam*. Also, we have translated *Sarvam* as perfect. For reasons see *Mahabhashya* on the Seventh *Shiva Sutra*.

2. He is the Great God, perfect in all. He who pervades my soul is the Supernal Soul of Nature. The phases of His existence are four in number.

जागरितस्थानी वहिः प्रज्ञः सप्ताङ्ग एकीनविंशति मुखः स्थूलभुवैश्वानरः  
प्रथमः पादः ॥ ३ ॥

3. The first phase is the wakeful phase. In this phase, God is manifest as diffused in external nature; causing incessant interaction among the *seven parts* that constitute the organisation of the Universe; determining the disposition of the *nineteen* organs of thought and correlation, that enable organisms to seek their enjoyments in gross palpable matter; and regulating, with precision and order, the physical motions of the Universe.

स्वप्नस्थानी श्रुतः प्रज्ञः सप्ताङ्ग एकीनविंशति

मुखः प्रविबिम्बभुक् तेजसो द्वितीयः पादः ॥ ४ ॥

II.—*Atma*.—"the Supernal Soul that pervades.

सातिभ्यां मनिन् मनिषी । उणादि सूत्र ४ । १५३ ॥

or *atma* is derived from the root *at* and *unadi* suffix *manin*.

अतति व्याप्नोतीतिवात्मा ।—*Atma* is that which pervades all.

Also See *Nirukta*, III, 15.—

आत्मातत्तेर्वाप्तेर्वापि वाप्ति इव स्याद् यावद् व्याप्तिभूत इति ॥

Swami Dayānanda translates the passage, "अयमात्मा ब्रह्म" (one of the well-known *mahāvākyas* of New-vedantins) in the *SATYARTHA PRAKASHA*, 3rd Edition p. 195, line 26, thus :—

"अयमात्मा ब्रह्म" अर्थात् समाधि दशा में जब योगी को परमेश्वर प्रत्यक्ष होता है तब वह कहता है कि यह जो मेरे में व्यापक है वही ब्रह्म सर्वत्र व्यापक है ॥

*Pad*—phase of existence (from the root *pad*, which means *gati*).

III.—*Saptanga*—seven parts of the organisation, (1) Head, (2) Eyes, (3) Ears, (4) Organ of Speech, (5) Organ of Respiration, (6) Heart, (7) Feet. They are also sometimes slightly differently enumerated. Explanation to follow.

एकीन विंशति मुखः—Nineteen internal organs of thought and correlation. They are the 5 organs of senses, i. e., of hearing, touching,

4. The second phase is the contemplative phase. In this phase, God is viewed as living in the interior design that fixes the relation of the seven parts to each other, or adapts the nineteen functions of correlation to the purposes in view, thus interlinking the several ideas that constitute the design, and giving to the Universe an invisible but interior organisation.

यच्च सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं प्रादति तत्सुषुप्तम्  
सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ज्ञानानन्दमुखः वेदीमुखः  
प्राज्ञस्तृतीयः पादः ॥ ५ ॥

5. When the human soul reposes in sound slumber, suspending all voluntary functions, neither willing, nor desiring,

or vital nervaurio energies, i. e., *prāṇa* that in the act of respiration produces motion from outside inwards; *apān* that forces the air out of the lungs, *sandāna* that circulates the blood from the heart throughout the system, *udāna* that stimulates the glossopharyngeal nerves and moves the muscles near the throat to draw in food and drink, and *vyāna* that produces motion in all parts of the body. (See SATYARTHA PRAKASHA, p. 242, lines 15—18). *Manas*, or organ of will and desire; *Buddhi*, or organ of thought; *Chitta*, or organ of memory; *Ahankāra*, or organ of individuality.

*Vaishwanara* has been here translated into God 'manifest as diffused,' or 'causing incessant interaction,' or 'determining the disposition' of organs; or 'regulating the motions' of the Universe. Yaska thus says of *Vaishwa-*

*nara*, वैश्वानरः कस्माद्विश्वान् नरान् नयति विश्व एनं नरा नयन्तीति वापि वा विश्वानर एव इत्यात्मस्थितः सर्वाणि भूतानि ॥ Nir. VII, 12.

Which means :—*Vaishwanara* is He who controls and directs all beings, towards whom all beings are led, or who is himself *Vaishwanara*, i. e., One residing in all things and moving all things.

IV.—*स्वप्नस्थानः* has been translated into 'contemplative phase,' for, in dream, ordinarily called *svapna*, it is only the mind that is active, not discriminating between things and their thought. Hence, the only realities then present before the mind are its own thoughts. It is in this respect that *svapnasthana* has been translated into the contemplative phase.

Concerning the words *tajasa* and *prajna* occurring in the next passage, Yaska remarks, Nirukta, XII. 37—"प्राज्ञरवात्मनैजसरेवेत्यात्मनगतिमाचष्टे" The words *prajna* and *tajasa* signify two modes of existence of Atma.

V.—The meaning of the word *sushunta* is very clear. It means



nor dreaming, he is said to be *sushupta*, or in the slumbering condition. The third phase is the slumbering phase, where, like the human soul that is folded within itself, God is viewed as Himself, an Embodiment of all ideas and principles, Himself all delight, enjoying but delight, only manifest in His consciousness, and endowed with the highest wisdom.

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष

वीनिः सर्वस्य प्रभवाप्ययी हि भूतानाम् ॥ ६ ॥

6. Such is the Ruler of all, the Omniscient Principle, even the Controller of life interior, from whom has proceeded all, the Source and Resort of all beings.

नान्तः प्रज्ञं न वह्निः प्रज्ञं न जीभयतः प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।

अहङ्कृतमध्यवहार्यमयाह्नमसक्तमचिन्त्यमध्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चो-  
पयसं ग्रान्तं शिवमवैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

7. View Him neither as designing interiorly, nor as diffused throughout external nature, nor in the transitional mood between both; neither embodiment of intelligence, nor fraught with volitional consciousness, nor devoid of consciousness; but as the Invisible, Unimpressible, Incomprehensible, Indefinable, Unthinkable, Unknowable Being, only Conscious of Self in Self, i. e., the Absolute, and the Unconditioned, with no trace of the relative or the conditioned world about Him, All calm,

taneity and regularity of motion without the direct and wilful action of consciousness. Consider the state of a man in sound sleep. Although all volition is suspended, yet the involuntary functions are performed most regularly. The powers of volition seem to have become materialized or metamorphosed; hence *Prajñāna ghaṇa*, which literally means 'intelligence solidified or embodied'; hence the translation "embodiment of ideas and principles." (see PANINI'S *ASHTADHYAYI*, III. iii. 77. *mūrtau ghaṇah*. The root *han* assumes the form *ghana*, when the meaning to be expressed is *mūrti*, or solidification or condensation).

VII.—*Prapañcha*, the relative or the conditioned world, i. e., the phenomenal world from the root—पञ्च व्यक्तिकरणे or पञ्च विस्तार वचने—*pachi*, to render sensible, or to develop in detail.

*Ubhayaśah prajñam* refers to the state midway between waking and dreaming. The word जीभयतः प्रज्ञं, or, as Shankara says, अन्तराका-

All-bliss, One and Only. This is the fourth or the essential mode of existence. This is the Atma, आत्मा, the Universal Spirit. He should be known.

सो ऽयमात्माध्यक्षरमोक्षारोधिमात्रं पादा मात्रा मात्राश्च पादा अकार उकारो मकार इति ॥ ८ ॥

8. Om is the most estimable name of the Eternal, Omnipresent, Universal Spirit, the modes of existence of this Spirit being truly represented by *mātras* or the single letters, A, U, M, (अ, उ, म्) of which the monosyllable Om is made up.

जागरितस्थानो वैश्वानरो ऽकारः प्रथमा मात्राप्तेरादिमत्वाद्वाप्नोति ह वै सर्वान् कामानादिश्च भवति य एवं वेद ॥ ९ ॥

9. A (अ), the first *mātra*, means the wakeful phase, or God diffused in external nature; for, अ means that which is diffused throughout and is known in the first step. He, who realizes this mode of Divine existence, becomes gratified to the full measure of his desire and has taken the first step.

स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रोत्कर्षादुभयत्वाद्द्वौत्कर्षति ह वै ज्ञानसन्ततिं समानश्च भवति नास्याब्रह्मवित्कुले भवति य एवं वेद ॥ १० ॥

10. U (उ), the second *mātra*, means the contemplative phase, or God living in interior design; for, उ means that which designs, or designs and executes. He, who realizes this mode of Divine existence, attracts wisdom towards himself and becomes harmonized. Never is in his family born an individual who can ignore the knowledge of the Divinity.

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मितेरपीतेर्वा मिनोति ह वा इदं सर्वमपीतिश्च भवति य एवं वेद ॥ ११ ॥

VIII.—The word *mātra* has been here given as meaning something that represents or estimates the value of another. See UNADI KOSH, IV. 168—इयामासमिभ्यश्चन् । or मातीति मात्रा मानं वा, *mātra* is that which measures, estimates or gives the value of, hence 'represents.'

IX.—Here the *mātra* A is shown as derivable from the root *ap* (*aplri vyaptau*) to pervade, or as an abbreviated form of *ādi*, which literally means the very first step, hence the one who has taken the very first step, or is only a zealous beginner.

X.—Here U is shown to be derivable from *utkarsha* or *ubhaya*; the

11. M (म्), the third *mātra*, means the slumbering phase, or God viewed in Himself ; for, म् means that which measures all, or is the resort of all. He, who realizes this mode of Divine existence, measures out <sup>(a)</sup> the whole knowledge of the Universe and retires unto Him.

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोङ्कार आत्मैव  
संविशत्यात्मनात्मानं य एवं वेद य एवं वेद ॥ १२ ॥

12. The fourth is no *mātra*, for, it represents the Unknowable, the Absolute, and the Unconditioned, without a trace of the relative or the conditioned world about Him. He, who realizes this, the true *Atma*, *Omkāra*, passes from self into the Ruler of self, the Universal Spirit, i. e., obtains *moksha*, or salvation.

(a)—That which measures all, or that viewed in comparison with whose infinite power, the structure of the Universe is but finite and measurable.



ब्रीहम्

## EXPOSITION.

WORSHIP is the first act of pure religion. It is a spontaneous declaration of the inmost affections, as distinguished from the false worship of the churches, where every action is pre-determined instead of being spontaneous, where we have declamation instead of declaration, and pretended show of assumed seriousness instead of free play of inmost affections. Such is not true worship. True worship, on the other hand, is brimful of genuine feeling, profound attraction, and soul-absorbing meditation. True worship, as an outcome of pure religion, is deeply ingrained in human nature.

Folded within the depths of the human soul lies the germ of all religion. Every human being is endowed with a spiritual nature, a nature that lifts him towards all that is pure and holy, superior and attractive. Not only do the holiness of life, purity of motives, sublimity of thought, and nobility of character inspire us with the appropriate feelings of respect, regard, admiration or reverence ; but our aspirations rise high towards the just, the true, the infinite and the divine. It is *this* part of our spiritual nature that is the foundation of all religion, endows us with the sentiment of reverence for all that leads to high and noble aspirations, and with the sentiment of humble gratitude for all that has contributed to our edification and elevation.

Like all other affections of the human mind, the religious affections are also capable of being *misused*, or of being *perverted* in their use. The religious sentiment, under the effect of excessive stimulation, may exaggerate or portray in brighter colours a simple truth, may over-estimate or unduly estimate the sanctity of an action, and, where the sovereign faculty of Reason is yet undeveloped, or but very weak, this over-estimation may develop into idolatry or superstitious reverence ; or, on the other hand, where, through want of clear perception, or through want of interpenetration, the reasoning faculties are very active, but discerning faculties comparatively torpid, the consequence may be a sceptical atheistic or disrespectful temperament. But the elevation felt or pure liberty enjoyed will be exactly in proportion to the *normal* exercise of this faculty. Man, in his ignorance, often worships a false deity. Instead of the God of *Nature*, he worships a god of his imagination, a god of fashion, a god of popular sanction, or a god of his own feelings and ungratified desires. And what is the consequence ? A life of superstition, unrighteousness, cruelty and injustice. A true mode of worship is, therefore, highly desirable ; a mode of worship, not dictated by false religious education or fashion.

It enjoins the worship of the Supreme Deity alone, the Eternal Omnipresent Being, the Supernal Soul of Nature. For, what but a true conception, knowledge and realisation of this Universal Spirit can be consistent with that overflowing, exultant, blissful attitude of the mind, otherwise designated as worship. The worship of the Eternal Being is the only worship that is inculcated in the *Upanishats*; and this Eternal Being is everywhere named *Omkāra*.

In *Kathopanishat*, II. 15., we read :—

सर्वे वेदा यत्पदमामनन्ति तपाप्सि सर्वाणि च यद्वदन्ति ।

यदिच्छन्ती ब्रह्मचर्यञ्चरन्ति तत्ते पदं संगृहेण ब्रवीम्योमित्येतत् ॥

“Om is the adorable Being, to the study of whom all life of *brahma-charya* is consecrated, or all practice of meditation devoted, and whose realization it is the object of the four Vedas to accomplish.” Or, in the words of *Chhândogya Upanishat*, ओमित्येतदक्षरमद्वैतमुपासीत्—“Om is the Eternal, Omnipresent Being; He alone should be worshipped.” Or, more explicitly still, in *Mundakopanishat*, II. ii. 5-6 we find :—

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।

तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथ अमृतस्यैष सेतुः ॥ ५ ॥

अत्रा इव रथनाभौ संहिता यत्र नाड्यः स एषोऽन्तश्चरते बहुधा जायमानः ।

ओमित्येवं ध्यायथ आत्मानं स्वस्ति वः पाराय तमसः परस्तात् ॥ ६ ॥

“He who *interiorly* and *invisibly* sustains the sun, the earth and the intervening space in their respective positions; even He, who sustains the life of the brain, the lungs and all the various senses, is the Unitary Interpervading Spirit. Try, O men! to *know Him* alone, and leave all other talk; for, He is the only *principle* that leads to immortality. (5). Just in the heart, where all the blood-vessels meet, very much like the spokes of a wheel meeting in the *navel* or the centre, resides the interiorly-governing Divine Spirit, manifesting His glory in ways multifarious. *Contemplate Him*, the Om, this interiorly-governing Spirit, for, thus alone can you reach, with safety, the blissful haven, far beyond the ignorance begotten miseries of this troubled ocean of Life. (6).”

What, then, constitutes the contemplation of Om? What is the process to worship Him? An answer to this question is furnished in *Yoga Darshana*. I. i. 27-28 :—

तस्य वाचकः प्रणवः । तज्जपस्तदर्थभावनम् ॥ “Om is the inestimable name of the Supreme Being who is the Ruler of the Universe. To recite this, His name, and to constantly recall to our mind its profound signification, this is the twofold process of meditation, called *upāsana*.” Vyasa, in his commentary on the two *Sutras*, remarks :—

“Om indicates the Ruler of the Universe. Is it by mere arbitrary convention, or by some natural process, just as light

indicates the lamp or the source of light? Surely, the relation between the symbol Om and that of which it is a symbol, is not conventional but actual, and the symbol but expresses the actual relation. To take a parallel example, the relation between the father and the son is real. The relation *really* exists, even before we can express it in such terms as these, 'He is his father, and he his son.' Even in the cycles of creation to come, since words signify things not arbitrarily but by a fixed natural standard, the same symbol, Om, is made to express the same idea, because it is an established fact, with those who know Revelation, or those *yogis* who have realized what the relation between the signifying symbol and the thing signified is, that the words, their corresponding ideas, and the relation between them is eternal, or exists in nature, and not by human convention.\*

"The recitation of Om, and the constant presentation before the mind of its signification, these are the two means of His *upāsā* or worship. The *yogi* who constantly does both, develops concentration, or, as has been elsewhere remarked, the aforesaid recitation and realization develop concentration, and concentration facilitates realization, till, by the continual action and re-action of both, the light of the Supreme Divinity begins to fully shine in the heart of the *yogi*." *Vyasa Bhāṣya*, Sūtras 27 and 28.

The recitation of Om and the constant presentation of its signification to the mind, being the two essentials of Divine worship, it is of the greatest importance to know what the significance of the Unitary Syllable Om is, for, the recitation is only preparatory to the presentation. We have only said that Om is the Eternal Omnipresent Spirit. This is by the way of indication. But we have not as yet any definite knowledge of the detailed significance of this syllable. It is, however, a very palpable fact that no word is so sacred in Vedic literature as Om. It is regarded as the essence of the Vedas, as the highest, the sublimest and the dearest name of the Supreme Deity, and is especially appropriated in *upāsā*. No Vedic mantra is ever read without a previous recitation of the syllable, Om. It is not only because Om is the most soft, melodious and smoothly-flowing syllable in sound, nor merely because the letters composing Om spontaneously and without education of any sort escape the lips of the babe who is just beginning his vocal exercises, but because there is something deeper, dearer and diviner in its significance. It is true that whereas other names of God are also names of things temporal, (for, instance, the Sanskrit *iśhvāra* is also the name of a governor, even *brahma* is also the name of the universal ether and of the Vedas, *agni* is, besides, the name of fire, and so on), Om is only the name of the Eternal, Omnipresent, Universal

\* Perhaps this truth will be more easily brought home to the sceptical reader of the nineteenth century if it were expressed in the words (to us, less acceptable, for more indefinite), of Max Müller, who says, "They (the roots) are *phonetic types*, produced by a power inherent in human nature. They exist, as Plato would say, by nature; though with Plato we should add that when we say by nature, we mean by the hand of God."—*Lectures on the science of Language*, 4th edition, London, page 402.

Spirit. That can only be a reason in behalf of its precision and definiteness of meaning, but hardly a reason for the extremely superlative importance that is attached to it. It is also true that Om is more comprehensive in meaning than any other term signifying God in Sanskrit, or, in other words, that it connotes a number of attributes that no other word or syllable singly does, but even that is of secondary importance. The deepest and, in truth, the highest reason is that the signification of Om is the *key-note* of the realization of the Divine Spirit. The several letters of Om, with unparalleled exactness, mark the successive steps of meditation by which one rises to the realization of the true nature of Divinity.

The process of this realization is exactly the reverse of the process by which the mind acts on the external universe. If the latter be called evolution, *i.e.*, folding out of the internal faculties of the mind, till they become externally manifest, the former should be called involution, *i.e.*, folding the mind within itself, till the faculties that were working on the outer plane retire from outside and turn inside for more interior work. To take a familiar illustration, when an archer shoots a mark, he directs his attention from within outwards with his eye pointing towards the mark in the same straight line with the arrow, he stretches the bow and lets the arrow fly. This is how mind 'acts on things external. To pass within, to contemplate Divinity, he withdraws his senses from their outward course, and, when the outer activity of the mind is stopped, he passes, by gradual steps of reflection, embodied in the constituent letters of the syllable Om, to the more interior and, therefore, more perfect realization of the Divine Spirit.

Before we begin our exposition of the several letters composing Om, it will be useful to present a rough outline of the four planes of manifestation of mind's activity. The Divine Being is a spirit, and to realize this spirit we have to pass through its outer manifestations to the more and more interior ones, till the final cause, the Spirit, is reached. Perhaps, our understanding will be much facilitated by taking the analogous case of the working of the human spirit, although it must be remembered that an analogy is, at the best, an analogy, and not an exact coincidence.

Let us begin with the case of a watch-maker. He has made the watch, and the principles embodied in the watch are doing their actual work. The spring, the balance, the wheels, and other pieces of the machinery, all perform their respective appropriate functions, and the minute and hour hands regularly move on the dial. In fact, the skill, dexterity, and designing capacity of the watch-maker are not only embodied in and stamped on the watch, but the very material forces and mechanical principles, that the watch-maker had at his disposal, are actually living in the watch and manifesting themselves by the precision and regularity of motion of appropriate parts. This is the first, the most external and the most palpable manifestation of the watch maker's skill. Thus the spirit outwardly stamps matter with its impress.

This is what has been designated in the translation portion, "the WAKEFUL PHASE" or the externally manifest mode of spirit's existence.

But, *secondly*, the first watch-maker in the world, before he sat up to manufacture a watch, must have made an *ideal watch*, i.e., must have *designed* the watch. He must have previously known the principle of the fact of elasticity, its isochronism, the principle of transmission of motion by wheels and pinions, the principle of escapement, the frictional, elastic and other properties of steel, brass, iron, jewels, &c., and must have patiently and slowly elaborated in his mind a scheme of the application of all these principles, till a definite purpose could be served out by them. He must have thought out the *pros* and *cons* of one arrangement and the other, and chosen one in preference to the other, till he finally settled upon a mentally perfect scheme of the watch. He must have mentally seen his ideal watch, thus slowly moving, thus ultimately stopping and requiring a winding for possibility of further movement. In short, the watch-maker must have drawn from the promiscuous store-house of his knowledge the necessary items of information, applied them properly, and, for a time, *fixed in the self-made design*, before he was actually able to undertake the manufacture of a watch. This is what has been called "the CONTEMPLATIVE PHASE," or the designing mode of spirit's existence.

And yet, this is not all. There was a time, when no thought, not a trace of this design existed in the watchmaker's mind. His mind was a store-house filled with promiscuous information, not yet arranged or applied. And the principles embodied in the watch were not all he knew. Perhaps he knew much more about astronomy, physics, psychology, mathematics and æsthetics, perhaps about chemistry, medicine and ætiology. A merely fragmental part of his knowledge was brought to light and applied. Compared with the knowledge that was actually rendered *useful*, his whole information was encyclopedic. And yet, was he, all the while, conscious of the vast amount of massive information that he always carried about himself? Surely no! In moments of bright recollection, or in moments of practical necessity, only fractional portions of his accumulated experiences were illuminated and called forth in conscious array before his mind; but the vast majority of his cognitions still *slumbered* as latent ideas, like congealed, solidified, incrustated bits, in the dead calm, silent chambers of his brain or sensorium. Revocable at pleasure they were the *invisible* guests of his mind, living for the most part in the back-ground, shaded from immediate recognition by the exquisite, dark veils of oblivion hanging over the chambers of memory. This condition has been denominated the "SLUMBERING PHASE," or the inactive mode of spirit's existence.

*Beyond the wakeful phase, or the active manifestations of the mind as embodied in material things and phenomena, like phantasmagoria, projected from within the magic lantern outward on the specular screen; beyond the contemplative phase, or the energetic display of mental*



activities, now reconnoitering one group of ideas, then another, now selecting, then arranging, till, as in a dream, woven into a texture, stands before the mind the glowing picture of a marvellous painting, heretofore unconceived; *beyond* the *slumbering* phase, or the inactive repose of mental faculties, replete with tactual or sensual mentalities, impelled to remain by the omnipresent law of re-action, at an imperative rest, *beyond* these and *behind* these, removed far, far away from these phenomenal activities and passive modifications, resides the *true reality*, the *substance spirit*, the watch-maker in *essence*. This has been styled the "*essential mode*" of spirit's existence.

Let us clearly conceive these four modes of spirit's existence, the Wakeful, the Contemplative, the Slumbering and the Essential. Man, in his life, repeats these modes of his spirit-existence every day. When it is broad daylight, and the human mind is fully awake, the eye perceiving colours, the ear hearing sounds, the nose smelling vapors, the tongue tasting fluids, and the body feeling solids, he lives a life in material objects. This is the *Wakeful* state. When the folds of darkness overtake the day, and 'the ploughman homeward plods his weary way,' when, perhaps, the ignorant labourer tries to forget the severity of his toil in a cup of wine—the active world retires, and so does our model-man. Straight he stretches himself upon his bed. The eyelids close as with a superincumbent weight, and gradually the other senses give way, and our model-man has fallen into sleep. Perhaps he is dreaming. Suppose he is a student. The solid walls of his seminary have really dissolved from his view, for he is not waking. Without books, class-fellows, or companions, he is lying on his bed, solitary and alone. And yet he dreams. The examination hall with its flocking candidates is painted before him, himself seated amidst them. The papers are distributed so to-day, so to-morrow, and so the day after (all in the dream). Home he returns in anxious wait for the result, and lo! a paragraph in a Gazette, or a telegram from a friend, brings him the cheering news, or, perchance, the news of his failure. Wonderful are the mysteries of dreaming. This corresponds to the *contemplative phase*. Soon after the dream, or without a dream, he falls into a sound slumber. Where is that living voice, and that active brain? Where are those dreamy paintings? Have they vanished, melted into *nothing*, or been annihilated? Stored in the organisation, though invisible, lie the possibilities of their manifestations still, though now congealed and materialized, so to speak. This is the *Slumbering* state. How speedily flows the current of life. Day after day of wakeful activity passes away, night after night of disturbed or sound slumber is counted. And yet, amid these changing scenes, these veering manifestations, man preserves a sort of independence, his *personal identity*, because he is the *Essential existence*, to whom the aforesaid states are either accidents or non-involving influences.

Doubt not, gentle reader, but that the spirit exists in these four moods. The wakeful mood is the most exterior, the contemplative the more interior, the slumbering the more interior still, till we reach

the innermost reality, the essential spirit. And so God's spirit, which is diviner, holier, infinite far, *essentially exists, as an embodiment of principles, designs and imparts life and vitality to all external nature.* And the first glimpse of Divinity that is caught by the dry scientific mind is of the most external kind, in fact, derived from the adaptation of physical motions to one another, their regularity, precision, uniformity, and such other traits that the universe exhibits to a mind well versed in the study of effects. After the mind has familiarized itself with this, there dawns a philosophical perception of the interior design of nature, with which perception the mind soars higher, till the design itself is found to be the outcome of constitutional and spontaneous tendencies of the Deity, called principles. Contemplating from the platform of these principles, the mind rises to the Fountain of all principles, the Essential Divinity, embodying all in *One*.

These being the successive steps through which the mind rises to the contemplation of the Eternal, Omnipresent Being, the syllable Om, which consists of three letters, A, U & M, or **अ, उ and म**, is made the means of this contemplation ; for, **अ** presents the wakeful phase, **उ**, the contemplative, and **म**, the slumbering phase, not merely mnemonically but by virtue of their inherent meaning. Hence the true devotee, in the recitation of Om, thinks of the three letters composing Om, dwells on the meaning and signification of each letter which represents one corresponding phase, and thus lives alternately in the order and regularity displayed in nature, in the design moving nature, and in the principles spontaneously and naturally elaborating design. Since the very lowest phase, thus contemplated, involves but the highest generalization of the order of the universe, its contemplation is pre-eminently calculated to develop concentration, and concentration facilitates contemplation, so that ultimately, by the continued action and reaction of both, the light of the Supreme Divinity begins to fully shine in the heart of the *yogi*. Hence the words of Vyasa :—

“स्वाध्यायाद्योगमाप्नोति योगात्स्वाध्यायमामनेत् ।

स्वाध्याययोगसंपत्त्या परमात्माप्रकाशते” ॥

We come now to the explanation of the three letters **अ, उ & म**.

In contemplating the deep signification of **अ**, the *yogi* holds before his mind the vast expanse of the universe, with its mighty orbs rolling in their magnificent splendour undisturbed through vacuous paths, craving ethereal waves of unseen exquisite beauty in the ocean of infinity, and contemplates upon the grand meaning of the universe, for, in the words of the Upanishat, the mighty volume of nature is spread as a commentary on the nature and attributes of the Eternal Omnipresent-Being. The universe appears to his illuminated vision as a vast organisation of definite parts. And such is the uniformity of plane in this organisation, that even the most distant orbs—whose light, emitted millions of years ago, carried on the speedy wings of ether at the unearthly rate of 180,000 miles per second, has not as yet

been able to penetrate the atmosphere of our earth—yea even orbs more distant are organized internally on the same plan on which the solar system, of which our earth is a part, is constructed. To contemplate the wise and intelligent structure of the universe, a structure even as perfect as that of the most highly developed being on earth, man, a structure as well endowed with a brain, stomach, the feet and the various other parts justly composing the wondrous organism of the macrocosm, let us turn our attention to the following sublime mantras of Atharva Veda (X-xxiii, 4, 32—34) on the constitution of the universe as typically represented by our solar system :—

यस्य भूमिः प्रमान्तरिक्षमुतोदरम् । दिवं यश्चक्रो मूर्ध्नि तस्मै ज्येष्ठाय  
ब्रह्मणे नमः ॥ यस्य सूर्यश्चक्षुरचन्द्रमाश्च पुनर्णवः । अग्निं यश्चक्र आस्यं ।  
तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ यस्य धातः प्राणापाणौ चक्षुरङ्गिरसोऽभवन् ॥ दिशो  
यश्चक्रो प्रज्ञानी तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ अथर्व. काण्ड १० प्र० २३ अनु०  
४ मन्त्र ३२-३४ ॥

‘ We approach (in our contemplation), with highest reverence, the Great Adorable Being, who has made this frame of the universe as a living demonstration of His existence, as a highly fitting lesson on His nature and attributes; and who has placed in this wondrous organisation (1) the sun with its luminous atmosphere as the brain, (2) the super-terrestrial space intervening between the sun and the earth as the stomach, and (3) the earth (typical of all planets) as the lower body, the feet. We adore the Great Being in whose creation (4) the sun and the moon are the two eyes, and (5) Heat, the mouth. We adore the Great Being who has made (6) the atmospheres as the lungs, and (7) the directions of space as the organs of hearing. Let us adore Him, the Infinite Being, the Source of all wisdom.’

Here is displayed to the mind of the devotee the scheme of perfect organisation. For, is not the sun, with its atmosphere, the brain of this system? The brain in the human body, technically called the *cerebrum* and the *cerebellum*, is an organisation of sublimated elements, a battery of vital powers, the seat of nervous energy, the controller of all motions and functions of the body. And the sun too, like the brain, is a reservoir of sublimated elements, an infinitely powerful battery of magnetic, electric, optic, actinic, caloric and dynamic forces, the seat of combustible, vegetative energy, and of what has been called in geology by the technical name of sub-aerial denudation; the controller of all planetary and cometary motions. And the super-terrestrial space teeming with the atmosphere is truly the stomach, the organ of digestion, refining and elaborating the materials consigned to it. It is in the atmosphere that clouds are formed, vapours attenuated, streams of electricity generated, surface particles of earthly salts and metals volatilized, and the products of all these processes diffused and mixed up, till all is reduced to a homogeneous fluidity.

carried above the lower strata of the atmosphere, there condensed, and then poured out as pure, precious, plant-feeding rainfall. Very like the stomach that, after refining, sublimiting and attenuating the food it receives, extracts from its juicy contents the elements of the crimson vital liquid, and pours it forth, like rainfall, into the heart. Before, however, the materials pass into the stomach, they have to pass through the mouth that by the aid of its maxillary organism divides and re-divides the solid food, till it is powdered down and mixed with saliva and thus converted into a fluid material. In the same way, before the earthly materials are consigned to the stomach, the atmospheric space, they pass through the mouth, the Heat. For, what is the channel that transmits the earthly materials to upper regions? What is it that powders, atomizes, and reduces to vaporous subtilty the hard solid materials of earth, or what is it that dissolves these materials in the saliva of nature, water? It is Heat that does all the work. Impelled by the restless, vibrating, vibratory oscillations of Heat, solids are dashed into liquids and liquids into gases. It is by Heat that gaseous particles, thus endowed with rarity, are borne on the wings of warmth to upper regions of comparative cold. It is Heat that licks out of the liquid lake the watery elements of the atmosphere. Heat is the mediator between the earthly materials and the atmosphere, just as mouth is the mediator between the food and the stomach. And the foot is the lowest part of the organisation, symbol of obedience to the throned monarch, the brain. It obeys the motor impulse communicated to it from the brain through the nerves. So does the earth obey the influence of the sun communicated to it through the ethereal channels of space. The eyes in the human organism are constructed to enable man to perceive colours and develop taste. Similarly, the light-beams of the sun, *angirasa* (अङ्गिरस) of the mantra, develop the spectral universe, thus standing in the same relation to the universe as the eye stands to the human body. The human lungs are fitted not only to act as the bellows, drawing in and expelling air, or to oxygenate blood, but to draw in invisible elements that directly strengthen the brain. So the atmosphere is fitted not only to attract particles of vaporous matter or repel the suspended earthly particles, but to draw out from the earth, especially at the two poles, as if at the ventricles, streams of positive and negative electricity that leave the earth for ever and for good.\*

The analogy,\* therefore, is complete in every reasonable aspect. The whole universe, to the contemplation of a devotee, presents a brain,

\* To impress the reader with this part, we will present only the analogy of slightly differing pictures of the same from different parts of Vedic literature, so that he may be able to form a somewhat general and comprehensive conception of the organization of Nature, and not to take the analogy too literally. We quote Yajur Veda, XXXI. 13:—

नाभ्या असीदन्तरिक्षं शीर्ष्णे सौः समवर्त्तत ।

पद्भ्यां भूमिर्दिशः ओषासया सीतां ॥ २ ॥ अक्षययम् ॥

a mouth, a stomach, the eyes, the ears, the lungs and the feet. And it is thus that the human body is organized. Realizing the perfect adaptation of the mouth to the stomach, of the stomach to the lungs, of the lungs to the brain, and of the brain to the whole body, and also realizing correspondingly the mutual adaptation of the parts of the universe, can he, the devotee, for one moment forsake the Omnipresent Eternal Spirit, so glorious in his manifestations? For, even in the human body, let us inquire, Are the brain, the lungs, the stomach, and other parts in vain, or are they merely to carry out the material, physical or physiological functions, all unconsciously like pieces of dead matter? Is this beautiful adaptation of parts merely the result of chance, or of mere 'fortuitous concurrence of atoms'? Have the blind forces of matter met unconsulted, and, after unexpected, unknown and unpredictable clashes, embraced each other and linked themselves into the apparently beautiful organisation of man? No, this adaptation of functions is not, it is vain. The edifice constructed of the brain, the mouth, the stomach, the eyes, the ears, the lungs, and the feet, is but the building of a theatre, and the adaptation of its rooms is the design of an architect. Surely, the architect made it for some one to act in. Who is, then, the actor or actors on this arena of the human organisation? The actors, no doubt, there are, but they could not manifest their skill and activity without a proper and well-managed stage. These actors are the five organs of sense, *i. e.*, of hearing, of touching, of seeing, of tasting, and of smelling; the five organs of motion, *i. e.*, the hand, the feet, the throat, the generative and the excretive organs; the five vital nerve forces, *i. e.*, of inspiration, of expiration, of blood-circulation, of glossopharyngeal action, and of muscular contraction, in general; *manas*, or the internal organ that originates the impulse to communicate with the external world, and displays the power of imagination; *buddhi*, the faculty of decision; *chitta*, the faculty of memory; and *ahankara*, the organ of personality. These are the nineteen invisible actors in the drama of life. The human spirit, through the physical temple, manifests his powers of life, sensation, locomotion, memory, perception, imagination, decision and individuality. For, how can life be manifested, unless the various parts of the body be mutually adapted, the one supplying the demand of the other, and the mechanical, chemical and electrical forces, generated by their mutual action and friction, be equilibrated? It is thus necessary for the body to possess an organisation, before it can evolve

"God has placed the super-terrestrial space in the place of the stomach, the sun in the place of the head, the earth in the place of the feet, and the open space in the place of the ear cavity." In Mundaka, II. 1. 4, we read:—

अग्निमूर्धा चक्षुषी चन्द्रसूर्यौ दिशः श्रोत्रे वाग्विहताश्चचेदाः ।

वायुः प्राणो हृदयं विश्वमस्य पद्भ्यां पृथिवी स्नेह सर्वभूतान्तरात्मा ॥

"The Eternal Spirit that resides in the interior of all things, has disposed the fire instead of the brain, the sun and the moon in lieu of the two eyes, the open directions of space in lieu of ear cavities, the Vedas as His organs of speech, the atmosphere as His lungs, the whole universe as His heart, and the planets as His feet. It is thus that He lives."

mechanical, chemical and electrical forces in equilibrium with each other, and further, it is necessary for these forces to be well organised, before life can manifest itself. And it is only when life has thus vitalized the body, rendered it elastic, impressible and vibrant, that it can manifest any tendency towards sensation or locomotion. Not before the principle of sensation is fully established, can perception and imagination dawn; and it is only after perception has provided us with requisite mental apprehensions that the faculties of comparison and discrimination can come into play, and weave the mental impressions into generalized symbolic ideas. It is these ideas that memory takes in, and so carefully stores. And, lastly, it is on the faithful retentivity of memory that the mystery of personal identity hinges, for, what is personal identity but that each human spirit feels himself as separate from all others on the ground of the entirely *distinct* experiences he has had. It is thus evident that the physical temple is but a grand stage well-prepared for the purpose, on which the master-dramatist, the human spirit, sends his vice-gerents, each in his turn, one after the other, to act and prepare the stage for the ensuing. On the stage of the physical temple, appears the first vice-gerent, Life, acts his scene and prepares the ground for the next vice-gerent, Sensation. He, in his turn, plays his own part, and fits the scene for the advent of Perception, Comparison and Memory, in turn, till the human spirit himself, in the last, appears on the fully-prepared stage to manifest the potencies of his *personal individuality*. Not without purpose, then, is this beautiful adaptation.

As with the human spirit, so is it with the Divine Being. Why this wonderful disposition of the sun, the moon, the planets, the atmosphere and the elements in the actual positions they hold in Nature, but that the Divine Spirit required the organisation of physical elements into a perfectly vitalized body of the Universe, like unto man, to manifest His eternal elements of Universal life, sensation and intelligence, and to give His impersonal personality an expression on the outer plane. Hence it is that the *yogi* starts with the letter A of the syllable Om; repeats in his mind its deep signification; pictures to himself the seven-organed fabric of the grand universe; settles himself upon its functional and anatomical organisation; contemplates its necessity, its purpose, its usefulness, and its reality; is deeply impressed with the existence of the more interior and spiritual principles, (the nineteen principles enumerated above) impatiently pressing for manifestation; and thence contemplates the All-regulating, All-pervading Spirit, *Vaishwanara*, which is exactly the sense of the letter A out of the three letters composing Om.

And now to the second phase of contemplation. Out of order, comes out order; out of chaos, chaos. Organised forces acting upon matter will produce organised structures; a chaos of forces can only result in chaos. Mathematical science is full of proofs of this proposition. Take, for instance, the orderly, uniform, and regular motion of a body in a circle. Mathematicians tell us that this motion is the result of two

forces, *centrifugal* and *centripetal*. If the velocity of the moving body be  $v$  and the radius of the circle in which it moves  $r$ , the centripetal force will be  $\frac{v^2}{r}$ . Thus mathematicians tell us that when a body is moving in a circle its centrifugal and centripetal forces are balanced by each other and bear a definite relation to the velocity of the body and the radius of the path. This definite relation (or, which is the same thing, organisation of the two forces) alone can produce circular motion. Let there be another definite relation, and the motion will be elliptical. Thus it is clear that it is the internal organisation that gives form and order to the outer manifestation. Or, to give further illustrations, it is the *internal slow motion* of particles that determines the *solid*. It is the *internal volubility* of the particles that produces the visible *liquid*. It is also the internal *extreme mobility* of particles, producing what is called the excursion of the molecules along free paths, that produces the *gaseous* condition. Or, to take more familiar examples still, it is the *invisible, internal organisation* in the seeds that gives each of them the power to reproduce exactly its own kind and no other; and, finally, the human spermatozoa, endowed as they are with *internal* though invisible organization, because of being formed by extracting, through the activity of the vital essence, particles from all parts, organs, and faculties of the living body (अङ्गादङ्गात्सम्भवसि । सामवेदे), are, only by virtue of this interior organisation, capable of reproducing exactly the human organism. Thus it is clear that it is always the internal organisation of producing causes that develops form, order, organisation or adaptation in the exterior. Must not, then, the All-regulating, All-pervading Divine Spirit, *Vaishvanara*, that builds up this grand and highly perfect edifice of His physical temple, the Universe, be also himself *organised*? Surely the plastic, formative, associative, dissociative principles of the Divine Power, must themselves flow into *definite tendencies*, and be filled with a law of *co-operative sympathy*, causing periodicity in their activity, just to give birth to such precision, regularity and periodicity, as the sun, moon and stars, together with the earth and planets display in the succession of days and nights, of seasons and tides, of light and darkness, of rising and setting, of eclipses and occultations, of perihelion and aphelion, of forward and retrograde motions, and of the alternating phases of the satellites. And yet that is not all. There are millions, nay billions of organisms of each species—and the number of species both in the animal and vegetable kingdoms is innumerable—each not only growing, living and reproducing its own kind, but also manifesting feeling, sensation, perception, judgment, memory and intelligence, according to the degree of its refinement. Whence this display of wonderful powers and activities? Surely the Divine elements of life, sensation, and intelligence must have likewise flowed into mutual harmony, fused into unity, and interblended into an interior organisation whereby to develop such well endowed and adapted organisms of living beings. Before the materials of the Universe were disposed into the seven parts of which the fabric of the Universe is made up, the interiorly organised Being, *Taijasa*, brooded over the design of

creation; and before the elements of motion were appropriated by life, those of life by sensation, and those of sensation by intelligence, thus, endowing organisms with various faculties, the same Divine Being, *Taijasa* lived in the yet-contemplated design of living creatures. To contemplate God in His everlasting designs, in the interior constitution of the Universe, is to contemplate Him in the 2nd phase, i. e., the 'Contemplative phase,' or which is more literally the 'Dreaming phase.' For, as in a dream, when man but partially retires from the conscious work and action of the cerebrum, a so-called physical sleep comes on. The activity of the senses, whereby the internal spirit might have acted upon outer matter, is suspended, yet the mind is not at rest. Playful amidst the many chambers of its cerebral mansion, it collects the materials of its recollected sensations and ideas, and, for the time, not discriminating between these ideas and the objects of which they are the ideas, weaves them into a texture, and, whilst dreaming, enjoys the scene just as really as though the texture had been made up of the actual objective materials. So is it with the 'Contemplative phase.' For, although we do not view God as acting upon universal matter and disposing it of in various shapes, yet we view Him, as in a dream, associating particles of matter, aggregating and disposing them in their respective places, till an entirely complete design is interiorly contemplated. As if retired from the physical Universe, God is viewed as contemplating the design of creation.

From this view of the Divinity, which is exactly the sense of the 2nd letter U, composing Om, the *yogi* passes to the contemplation of the 3rd letter M, corresponding to the third phase, the 'Slumbering phase.' We have mentioned that in the state of dreaming the mind is but partially retired from the conscious work and action of the cerebrum. When, however, sound sleep overtakes the dreamer, the mind wholly retires from the cerebrum, only maintaining the life of the physical frame, restoring the vitality and strength of the body by its recuperative and constructive processes, which take place all of them, so to speak, involuntarily. So let us contemplate the Divine Spirit. Let us consider what determined the flow of the Divine elements of life, sensation and intelligence into mutual harmony. What made the elements of God's intelligence arrange and dispose themselves into a perfect design of the Universe? The human mind is moved to a conception of new thoughts or to a planning of new designs, either under the influence of education, or under the stimulation of some keenly felt necessity, or, in a few cases, also through prospective caution. But the Divine mind is not subject to such laws of education, necessity, and precaution as frail human beings are controlled by. The law of Divinity is His own constitution. Unimpressed by any external motive, unurged by any want-born necessity, the elements of God's will flowed into an organisation of design, only impelled by inherent Omniscience and constitutional spontaneity. Or, in the words of the Upanishat :—

न तस्य कार्यं करणं च विद्यते न तत्समी नाभ्यधिकरणं दृश्यते ।